The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 26.—WHOLE NUMBER 122

JOHN HECKER, PROPRIETOR. NEW-YORK, AUGUST 26, 1854. AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................... 8½ " 5 "
CHURCH OF THE NATIVITY................ 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS........... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn.............. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS........... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR AUGUST.

27. Eleventh Sunday after Trinity.

SEPTEMBER.

3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22 Ember Day.
23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

THE CHURCH AT HOME.

Domestic Missions.—NON-CONTRIBUTING PARISHES.—The number is yet very large, far too large, either for the credit of the Church, or the good cause of our Domestic Missions. With all the increase in our contributions for the current year, we have not yet *one hundred* new recruits in this good service. We have not yet more than *one-third* of all the parishes of our favoured Church direct contributors to her authorized agency in leavening our growing population, and "preaching the Gospel to the poor" of our spreading land. Only about six hundred contributing parishes, and nearer *twelve hundred doing nothing*, we will not say, *caring nothing*, for this blessed cause. Where are all the rest? Where are the *nine*, whom God has richly blessed, and the Master has visited with His healing, soothing power? Only think what these twelve hundred parishes might do! If each, small and large together, would give only *ten* dollars each, it would give us a clear gain of *twelve thousand dollars;* at twenty dollars each, an increase of *twenty-four thousand dollars.* How many of these parishes will now in the month of September come to our aid? October 1st will tell the story for the year. We are not complaining; we have no heart to dictate, but we would rather for love's sake beseech and plead with our brethren of the clergy and laity to come up to the help of the Church and of the Lord in this great work. There is enough of treasure; where are the warm hearts and ready hands? We wait, and look for a response both prompt and liberal?

[The Church papers will confer a favour, and may aid the cause, by inserting the above appeal.]—*Spirit of Missions.*

New York.—Between the 3d and the 13th inst., inclusive, the Rt. Rev. the Provisional Bishop confirmed as follows: At Richfield Springs, *three;* at Norway, *three;* at Fairfield, *three;* St. John's church, Johnstown, *seventeen;* in the church at Amsterdam, *eight;* in the church at Cherry Valley, *six:* in all, 40.

Western New York.—The Annual Convention of the Diocese met in Trinity church, Utica, on Wednesday morning the 16th. The sermon was preached by the Rev. MONTGOMERY SCHUYLER, rector of St. John's church, Buffalo. The *Gospel Messenger* says that "the sermon, though long, was listened to with breathless interest, for it was both able and eloquent, and delivered in an earnest manner." After the usual religious services, the Convention was called to order, when above fifty of the clergy answered to their names. Sixty-one parishes were understood to be represented. This is as far as the report reaches.

New Jersey.—It was not in our power last week to express our mind in congratulation of Bishop DOANE and our New Jersey brethren generally, on the completion of the new edifice of St. Mary's, Burlington. Most heartily do we rejoice with the Bishop and his flock over this consummation of their labours; trusting that in the work as it now stands in beauty and honour, he will find something of a reward for the long agony he has had to pass through in the course of the undertaking. The consecration, which took place on Thursday, the 10th inst., and of which we gave an official report last week, was attended by not less than *forty* clergymen from various dioceses; and, judging from the accounts that have reached us of the occasion, the day was one to be long remembered by all who were present. The sermon was preached by the Bishop, his text being from the first epistle of St. Peter, v. 22: "The Flock of GOD." We can well believe that on an occasion so fraught with moving and inspiring thoughts the Bishop would have something fully answerable to the greatnesy and richness of his own mind; and such it seems was indeed the case. For the following account of the services we are indebted to the *Banner of the Cross;* a description of the building itself will be found in another column, from the *Church Journal.*

After unfolding the beauty and appropriateness of this expression, the Flock was described as—1, *Redeemed by the blood of* CHRIST; 2, *Sustained by His grace;* 3, *Kept for Heaven.* Having shown how these great purposes were fulfilled by the Church, and that this office could only have been faithfully discharged through the ages all along by *transmission,* the Bishop was naturally led to a most interesting view of the transmission of the Church from England to America, and especially to Burlington, one of her earliest strongholds in this island. Some most interesting facts were here presented, especially in relation to the growth of the parish since the Bishop assumed its rectorship, and the circumstances which had delayed, during years of severest trial, the completion of the noble building in which they were now permitted to worship.

After the sermon the Bishop, aided by the clergy, administered the Holy Communion to a very large number of communicants.

In his application of his discourse to the parishioners, the Bishop sought to impress these two points—"Reverence to sanctuary;" and "Remember the poor." The Bishop was not satisfied with that mere vague remembrance which satisfies too many, but he pointed out to them in what particular they could refresh their memories. In this connection it was stated that the collection in the offertory would be applied to the furtherance of the plan of erecting a free chapel in another part of the town; and that he hoped to see soon not only the chapel, but a parsonage and school-house. The Bishop's hopes are very fruitful, and we doubt not these good ones will be realized.

We felt, as every one must have felt who had worshipped in the old church, with dear voices now eloquent in a holier sanctuary, mingled emotions as we beheld the new temple which was now to take the place of the old. There can be but one opinion as the beauty of this church and its singular appropriateness of style and architecture to its use, as a rural church, and the Bishop's church, or cathedral. We do not think the last term a bit inappropriate.

Pennsylvania.—The new edifice of Grace church, Honesdale, was consecrated by Bishop POTTER on Wednesday the 2nd inst. A large congregation was in attendance, and heard an excellent sermon from the Bishop. A correspondent of the *Recorder* furnishes the following account of the building:

> The church-building is a beautiful structure, designed by HENRY DUDLEY, (formerly of WILLS & DUDLEY,) and adapted to the most eligible spot in the thriving borough of Honesdale. It fronts on the public square, and has a tower and steeple at the south-western angle. The style is the early English. The material for the walls, which are of massive rubble work, is a light grayish stone similar to granite, found in the immediate vicinity. The interior is divided into nave and aisles by columns and arches. The pews, pulpit, reading-desk and church furniture are of butternut. There are upwards of 70 pews, seating about 400 persons. The eastern end is occupied by the chancel, the choir and the vestry-room. The size of the church is as follows: outside measurement, including buttresses, 50 by 89; inside 42 by 84. The Sunday-school and lecture-room in the basement is 42 by 34. The windows, which are very chaste and beautiful, are by DOREMAS, of Orange, New Jersey. The tower contains a fine tower-bell (letter F.) weighing 1500 pounds, from JONES & HITCHCOCK of Troy. The contract was executed according to the plans by HENRY HEALTH, of Honesdale. The corner-stone was laid on the 25th of June, 1853. The whole cost, including furnace, furniture, fixtures, &c., was about $14,000. This sum was raised mainly within the parish; some aid was received from abroad, for which the congregation feel very grateful.

Ohio.—The *Western Episcopalian* furnishes the following item:

> The want of a building in Gambier, to furnish commodious Lecture Rooms, and spacious, convenient and safe apartments for Libraries, and Society purposes, is felt to be very great. Not long since, the Alumni of the Philomathesian Society having become incorporated as an independent association, resolved to supply the deficiency. They do not, of course, expect to accomplish a work of such magnitude without help from others. But they felt that somebody must move in the matter, and therefore set themselves to work in earnest. A meeting of the Alumni was held the day before the last commencement, and, among other business transacted, a committee was appointed to procure a draught and estimates of the proposed Hall. We learn that over $2,000 have already been subscribed in three payments, 6 months between each, and the first payments to be called for as soon as their sum shall reach $2.000.

Wisconsin.—The *Journal* of the late Diocesan Convention has come to hand. As we have already given a pretty full report of the proceedings, it is needless to repeat them now. One of the Diocesan Canons, however, has been made the subject of considerable misapprehension and misrepresentation in the Church; for which cause we subjoin it:

"CANON VIII. *Of Ritual Uniformity in this Diocese.* SEC. 1. In the performance of the Ritual and ceremonies of the Church, where there is no positive interpretation of existing law either by Canon, or by solemn Declaration, or by opinion of the House of Bishops, the Clergy of this Diocese shall be bound to the rule of what is usually called '*Common Law,*'—that is to say: they shall not, for themselves and for their congregations in their public and official ministrations, act according to private judgment, but according to the *general usage of the Protestant Episcopal Church in these United States.*

"SEC. 2. And in case there be in the mind of any Clergyman a doubt as to what that '*General Usage*' is, he shall not decide it for himself and for his congregation by his private opinion, but shall refer it to the *Interpreters* in this Canon appointed, who shall give to him authoritative decision thereupon, founded upon the same principle of '*General Usage:*' Provided, alway, that there be, as aforesaid, no positive interpretation upon the point in question, either by Canon, or by Declaration, or by Opinion of the House of Bishops.

"SEC. 3. The Bishop, or Bishop in charge of the Diocese, in council with the Standing Committee, are hereby established as *Interpreters* for this Diocese of the Ritual Usage of the Church. And their decisions so pronounced, and given in writing, shall be binding upon the Clergy of the Diocese in their performance of the Services of the Church.

"SEC. 4. All decisions shall, for the information of the Clergy, be given in writing, by the Secretary of the Standing Committee, to all clergymen canonically connected with this Diocese, and shall also be printed along with the Journal of the Proceedings of the Annual Diocesan Convention, under the head of, 'DECISIONS OF THE CHURCH IN WISCONSIN IN REFERENCE TO RITUAL USAGE, BINDING UPON HER CLERGY, ACCORDING TO CANON VIII. OF THIS DIOCESE.'

"SEC. 5. This Canon shall in no wise be taken to refer to any question of doctrine, but solely and entirely to ritual interpretation as it affects practice. And it shall be considered as binding upon and referring to those Clergy only who are canonically connected with this Diocese.

"SEC. 6. Transgressions of this Canon are hereby declared offences for which a Minister may be tried and punished.

"SEC. 7. It shall be the duty of the Standing Committee, upon being legally apprized, in the manner as required by Canon VII., Sec. 1, of this Diocese, of any breach of Ritual Uniformity, to notify the Bishop of such complaint. And if the complaint is for the violation of a solemn interpretation already given and made known, the Bishop shall thereupon, by letter, notify said Clergyman that complaint has been made to the Standing Committee of a breach of Ritual uniformity upon his part. But in case the complaint is upon a point not having been solemnly interpreted and made known, then the Bishop and Standing Committee shall meet and decide upon the 'general usage of the Protestant Episcopal Church in these United States' upon the point in question: which done, the Bishop shall, by letter, inform said Clergyman of the complaint, and of the Decision of the Interpreters of General Usage. And the Bishop's notice, in either case, shall be considered a warning to said Clergyman to conform to the ritual practice of this Diocese as established and declared. And if a Clergyman, so warned, does not, within *thirty days* notify the Bishop, by letter, of his intention to conform, he shall be proceeded against for breach of this Canon, in the manner provided by Canon VII., of this Diocese,—'Of the mode of trying Clergymen.'"

THE CHURCH ABROAD.

England.—The following correspondence relating to the chronic difficulties at St. Paul's, Knightsbridge, has been made public:

> 25 *Chesham-place,* July 21, 1854.
>
> DEAR SIR: As the committee appointed at the Protestant demonstration held on Tuesday last in this parish, for the purpose of endeavouring to secure simplicity of worship in the churches of St. Paul and St. Barnabas, are desirous, if possible, of coming to some amicable arrangement with respect to the mode of performing Divine service in, and the internal arrangement of, these churches, they wish to know, previously to taking further steps in the matter, whether you will bind yourself to obey any decision of your Diocesan respecting the two above-named churches.—I remain, Rev. and dear sir, yours faithfully,
>
> CHARLES SMITH VEREKER.
>
> The Hon. and Rev. R. LIDDELL.

> 36 *Wilton-crescent,* July 21, 1854.
>
> SIR: I have a position in the parish to maintain, and I must respect it, though others sometimes do not.
>
> For this reason, I must decline recognizing the self-constituted committee of which you speak, and can hold no communication with it whatever. I am your obedient servant,
>
> The Hon. Colonel VEREKER. ROBERT LIDDELL.

WE FIND the following sensible remarks upon the Pew System, extracted from a charge delivered by Archdeacon THORPE during his visitation at Durham. The Church is very slow to see or to prove the obvious expediency and propriety of a natural division of her services that would abridge and restore them to their intended proportions.

> It was important that the formal arrangement of sittings be adapted for the realization of devotion as well as to the convenience of the people. For example, it was well that the congregation should worship in one direction, not facing each other to their mutual annoyance, but looking one way—an ancient, he might say, a Catholic custom, as well as, with some propriety, directed them to the East. They should have space to kneel, for their prayers required that provision. And to sit with comfort, for their services were long. He would have seats so constituted as to support every part of the form, not occupying more space than necessary, not impeding the sight of any portion of the congregation or damaging the effect of a religious assembly. All of them open, free, unencumbered by doors, and, he would add, moveable. He then dwelt upon the better feeling which was manifesting itself amongst the community upon the pew question. Men began to see the hardship of the views which excluded a portion of their fellow parishioners from the house of their common religious offices. They began to feel that the square or oblong box, with the cushions and the curtains, was destructive of congregational harmony. They felt that the Church was not the place ostentatiously to mark the separation from their Christian brethren, with whom, whether of the same social rank or not, or of the same place in the world, they were soon to mingle in the dust. Before he left that subject, he would commend to their consideration the necessity of having shorter and more frequent services, and the opening of the churches for the exercise of private devotion. They were in some degree restrained by the Act of Uniformity, but why should their prescribed services be always used together? In the morning, prayers, litany, the communion offices, and sermon, all in one. It was like the practice of the boy who duly recited all his prayers on the Saturday night, that they might be neglected during the week. Why should their people be discouraged from resorting at any time to their sacred places for meditation and prayer?

THE *Hull Packet* mentions a report that the new Bishop of BATH and WELLS has so far shown his suspected leaning towards Tractarianism, as to refuse in the most positive terms to sign letters of request, that the case of Archdeacon DENISON might be brought to a judicial trial. It is a comfort to believe that this case is in wiser hands than those of the Archdeacon or the *Record.*

A NOBLE CHURCH is now building at Notting-hill, at the sole charge of the Rev. Dr. WALKER, the same who made the offer to Convocation to found a new bishopric in Cornwall. The church is to be entirely free, to be endowed by the founder, to be open continually, and is designed as a monument to the memory of Dr. WALKER's parents.

THE ANNIVERSARY of the [illegible] of the new church at Shadwell, Leeds, [illegible] with appropriate festivities on the 21[illegible] religious services of the day were [illegible] of the school being entertained with tea and sports in the presence of their mothers and other visitors. It is mentioned as a matter of congratulation to the incumbent, that the Church has made much progress at Shadwell, in winning back her children, great numbers of whom had joined the ranks of Dissent before the erection of the church. It is also stated that still greater blessings and more entire success may be anticipated, when the Church system is fully carried out by the restoration of daily morning and evening prayer which is about to take place.

THE CHAPEL of St. John the Evangelist, at Haverstock-hill, was re-opened by the Bishop of LONDON on the 26th ult. This chapel, which was built and endowed in 1843 by the late Mr. STULTZ, is attached to the Tailors' Asylum, an institution supported by the master tailors of London, and where 80 or 90 of their aged and infirm journeymen find a shelter and receive a pension. The chapel was designed for the spiritual wants of the inmates, who now have the benefits of the daily service and of constant pastoral superintendence. The original arrangements and furniture of the chapel are said to have been of the worst description; but the place has just been much enlarged and fitted up in excellent taste and order, all through the munificence of one person.

THREE NEW CHURCHES have lately been consecrated by the Bishop of CHESTER, on three successive days. The first was at Ambleside, where the old church, which was too small for the flock, had been replaced by an ample and elegant structure. Of four windows filled with stained glass, one is to the memory of WORDSWORTH, and two to that of Mrs. QUINILLAN, his daughter.——The second is at Cockermouth, where the old church was burned down in 1850. A large and handsome building has just been erected. The chancel window, which is large and very rich in colouring and design, is also to the memory of WORDSWORTH, who was a native of the town. The liberality of divers individuals had supplied the church with several very choice and appropriate articles of furniture.——The third was at Thwaites, in the parish of Millom, Cumberland, where a new church has just been completed. The structure is said to be ordered with a due regard to ecclesiastical propriety, and has several memorial windows, the gifts of families residing in the neighbourhood.

Ireland.—The Dean of Ardagh is dead. He expired in the south of England, whither he had gone for the benefit of his health.

THE *Evening Mail,* in referring to the nomination of the Venerable M. G. BERESFORD to the vacant bishopric of Kilmore, says:

> We give the Government great and well-merited credit for this appointment. We believe it will be acceptable to the Church in Ireland generally, and we have reason to know it will be highly grateful both to the clergy and laity of the diocese of Kilmore. The placing a relative of the Lord Primate in a position so highly honourable is a delicate compliment to his grace, of which he is well worthy. The bishop-elect has been vicar of the Union of Drung and Larah, and vicar-general of the diocese of Kilmore, since 1828, and archdeacon of Ardagh since 1839. By his promotion, the patronage of the preferments reverts to the Crown.

The present estimated value of the bishopric of Kilmore is £6,500 a-year, subject to a charge of £13,800 for the new palace. The Privy Council have the power of disappropriating therefrom the rent-charges of the rectories of Carrigall[illegible], D[illegible]mlease, Drumreilly, Innismagrath, Killargue, [illegible]ilton, Outragh, and Rossinuere, under the Church Temporalities Acts, and transferring them to the Ecclesiastical Commissioners, in aid of the augmentation fund for small livings.

Australia.—Our readers will be glad to read the following extracts from a sketch in the *Occasional Paper* of St. Augustine's, by the Rev. A. WAYN. In the Diocese of Newcastle, of which he writes, it will be seen that excellent things are being done by the zealous and apostolic labours of Bishop TYRREL, of whom the writer thus speaks:

> My love and respect for him increase each day. The palace is a very nice, but not very grand, residence; which, with about 200 acres of land surrounding it, the Bishop purchased from Mr. CLOSE, the gentleman who, at his own expense, built the church at Morpeth. The church is only a short distance from the palace, and has the parsonage on the one side and the school on the other. In course of time the Bishop hopes to have a college between the palace and the church. His Lordship's style of living is particularly simple:—at half-past seven in the morning, prayers; in a few minutes afterwards, breakfast; dinner at one o'clock, and tea at about half-past six. The fare is something like what we had at St. Augustine's; the meals are very soon over, and then, without any pause, to *work.* Indeed, he works so hard that the question is sometimes asked, "Does the Bishop ever sleep?" He preached twice last Sunday, and certainly I never heard more effective sermons; his manner is exceedingly winning, his voice melodious, and his sermons extempore without the slightest hesitation. Indeed, it is absolutely necessary to acquire the habit of speaking extempore here, for often a clergyman will have to ride some distance into the bush to read prayers to some five or six, with whom it would seem out of place to produce a written sermon. Last Sunday I went to church to St. James's here in the morning, came home and dined, and then rode off with Mr. BLOOMFIELD, the rector, who had to celebrate divine service ten good miles distant in the bush; I read the lessons; there was a baptism after the service, and we had only time to ride quickly home, swallow a hasty tea, and then to the evening service at Morpeth.

And again:

> The Diocese is more than four times as large as Great Britain and Ireland, and as there are only about thirty clergymen, it may be easily imagined that each district is of amazing extent. I have not been as yet regularly licensed to any district, but on last Sunday I began my work in a new district which has just been formed between West Maitland and Singleton. The Bishop met me in the morning at Black Creek; he had ridden from Morpeth, a distance of nineteen miles, and I from Singleton, fifteen miles. I read the Morning Service, and his Lordship preached. We then went to another township, Lochinvar, where we had afternoon service. After this service I returned, while his Lordship actually endeavoured to get back to Morpeth for evening service. What would some of the good people in England think of such a day—a ride of forty miles, three full services, and in the height of an Australian summer? This, however, is comparatively not a large district; in those up the country which are more thinly populated, the clergyman rides from station to station, holding a service at each, and returning home after an absence of one, two, or even five or six *months,* as the case may be. His Lordship tells me that he will let me know in a few weeks, whether my appointment to Black Creek and Lochinvar will be permanent or not, so that I still am in doubt as to whether I shall have to go up the country. His Lordship is rather in a strait at present, for three of his old clergy have been compelled to resign; and since he wishes also to form other districts, he is rather puzzled how to act. May we not expect some more men from St. Augustine's? Let them not be discouraged by the prospect of such hard work,—this is what we ought to expect: and in this we shall find our truest comfort.

Rupert's Land.—The *Gospel Messenger* publishes a very interesting letter from Bishop ANDERSON to the Rev. E. G. GEAR, dated "St. John's, Red River, July 1;" from which we make the following extracts:

"One circumstance of peculiar interest is the ordination of Mr. MASON, who has for upwards of twelve years laboured in this country, connected with the Wesleyan Missionary Society. This took place on Thursday the 29th, during the present week. We had a good congregation, and a large gathering of clergy. The two ordained were Mr. MASON and Mr. STAGG, of the Church Missionary Society. The former proceeds to York Factory for two years, and I feel most thankful that I am at last able to occupy that spot where they have so long petitioned for a Minister. The latter continues at Fairford, Manitotu, where he has succeeded good Mr. CARTY. I had hoped that Mr. HUNTER of Christ church, would have arrived in sufficient time to preach the ordination sermon; as it was, I was obliged to take it myself, preaching from II. Tim. iv. 5. Of course, in the case of Mr. MASON, or any who join us from other Communions, I shall admit him very soon to priest's orders, that he may be able to execute any office of the Ministry, when he is settled at York.

"Sir GEORGE SIMPSON, the Governor of the Hon. H. B. Co., or rather of Rupert's Land and their Territories, has just been in for his Annual Visit. He came in upon us unexpectedly while in church on Sunday last, and remained until last evening, when he started for Le Claire. His visit had been very satisfactory, and many points have been arranged. They preferred Mr. MASON for York, to any other man, and as I quite despair of any one from the old country coming out, and liking York as his station, I hailed it as an arrangement acceptable to all parties. The Rev. J. SETTEE, (ordained Deacon in December,—a native,) goes to Red Deer River, between Fairford and the Sashat Chewan, but without a clear map you would hardly discern the place. It is a favourable spot for farming and settling the Indians, and produce may, we hope, be raised there to some extent.

"We are still very anxious about the war: our latest intelligence is May 3d, from England, May 20 from New York. May GOD stay the progress of the war, or at all events, may he open a pathway for the Gospel of his SON. The prayer for the success of Britain, in the form used in Britain and Canada on the 20th of April, is very beautiful, and may, I trust, bring down blessings from above.

"The appointment to the Bishopric of Salisbury is in reality a continuation of the same man. He is the "Alter Ego" of Dr. DENISON; they had the same church in Oxford in my time, and preached alternately, HAMILTON the more popular preacher, DENISON with rather deeper thought. I fancy the appointment partly in compliment to the late Bishop HAMILTON's successor, as Canon of Salisbury, is an excellent one. Mr. ROBERT BIDENSTILL, of St. Giles' church, London: He is a very eloquent preacher, succeeding to the fame of Mr. MELVILL, and a very active man. His father is a very good clergyman in Leicestershire; he is a nephew of the late Rev. ED. BIDENSTILL, of the late Lord LANGSDALE, Master of the Rolls, and of Dr. BIDENSTILL, the lawyer in largest practice in Liverpool.

"We have not any later intelligence of your own Church. I hope that my copies of *The Churchman* may come by the next mail. Has Bishop KIP reached California in safety? We are just now in great apprehension from what we hear from Sir GEORGE SIMPSON, about the clergyman at Vancouver. The direct letters have not come to hand, but in the official documents of Sir GEORGE SIMPSON, the Rev. E. STAINES, who was the Hon. H. B. Co.'s chaplain, and had a school connected with him for the sons of those in the service, is marked as having left Fort Victoria, and a little newspaper scrap mentions the loss of a steamboat, in which all perished, and among them the Rev. E. STAINES, wife and family. We trust he may yet be saved, but the details look very circumstantial.

Mr. TAYLOR, of course, was with us on Thursday, and his good wife is at present staying with us for some days. She still suffers from rheumatism in the shoulder joint, which she cannot shake off. Mr. CORBETT was with us. Mrs. CORBETT was unable to come with him. They will, I fear, leave us in August 1855. Other kind friends wrote you, I think, of the election of my eldest boy to a scholarship this year. He was chosen with two others, and was unexpectedly the first. It may be said that he has advantages with me: I can only say that I don't give him half the time I ought—not half what I gave my first four scholars. He is very sharp, and is reading with ease the Second Book of Homer.

I have just bought a new house, that of the late Rev. Mr. THOR. I have not yet determined in which we shall live, and which shall be for the Collegiate School. It is a nice house, happily arranged, but very small, and not fitted for parties of 18, 20 or 24, which is now the case, when I collect around me the clergy, their ladies, and our friends. But delighted should I be to place Oak Lodge (its present name,) at your disposal for three months, if you would come and spend that time with me. So if you feel inclined, you must set out, and find yourself at Oak Lodge by August 10th, when it comes into my possession, and if you could spend the winter, so much the better, as I have no definite plans about it for some months. If not able to come now, you must look to it for another summer.

"July 7th.—I close this hurriedly, as the post is to start on Monday the 9th. Mr. HUNTER has joined us, having had a long passage over lake Winnipeg. I have arranged to ordain Mr. MASON Priest on Tuesday the 25th of this month, and on the same occasion to admit Mr. HUNTER to the Archdeaconry of Cumberland. We are still without later news either from your quarter or England, but next week we expect carriers down from Fort William."

THE WORLD ABROAD.

England.—We have four days' later news by the *Baltic,* without much alteration in the aspect of things in the East. The Allies seem seriously awaking from their inactivity and preparing to do something. The transactions in Parliament since the last advices have been without interest. It was not yet settled whether the Houses would be prorogued on the 12th or 15th inst. The QUEEN in person was to perform the ceremony.

The Spitalfield's silk weavers are on a strike for an increase of wages from 12s. their present remuneration, to 13s. 6d. per week.

Mr. JOSEPH HUME, the veteran reformer, was waited on at his residence by Lords RUSSELL and PALMERSTON, and other distinguished members, who presented to Mrs. HUME a portrait of her husband. It is to be placed in the London University.

France.—The Emperor of the French is busied as much with the duties of a husband as with those of a Sovereign. The delicate condition of the Empress's health appears to be improving under his solicitous care, and report again speaks of the prospect of an heir to the throne.

The Emperor has accepted an invitation of the Bayonnese to the fete of St. Napoleon to be celebrated in the municipality.

Portugal.—There has been an attempt at Lisbon to get up an excitement similar to that at Madrid, but it was unsuccessful. DON MIGUEL has sent a protest to the courts of Berlin and Vienna against any scheme for the union of Spain and Portugal, as he regards such proposals as an infringement on his rights to the Portuguese crown.

Spain.—The demon of misrule holds undisputed sway at the Spanish capital, and the riotous excesses and universal debauchery committted in the name of liberty gives poor promise for the stability and efficiency of the present government, composed as it is of uncongenial and hitherto hostile elements. The people seem to have unbounded confidence in ESPARTERO, who, besides the office of President of the council, has assumed the duty of Governor of the Palace. The name of the new minister of Finance is COLLADO, not MOLLARO.

Austria.—The Vienna conference met on the 4th and 5th inst. when the English and French Ministers communicated to Count BUOL the unconditional rejection by their governments of the Russian propositions. It is believed that Austria will at once proceed to occupy Moldavia, simply announcing to Russia her intention. The Russian embassy was said to be packing up preparatory to leaving Vienna. The Austrian loan progresses favourably. Over 53,000,000 of florins have already been taken.

Russia and Turkey.—The war news by this mail is of no great novelty or importance. The inactivity of the Allied forces is threatened by the projected invasion of the Crimea. Some statements allege that the expedition was already in motion. The *London Times* has a long talk upon the subject, in which it takes occasion to urge a variety of excuses for the six months of immobility by which the allied forces have distinguished themselves, and insists upon a multitude of prerequisites for the safe and comfortable management of the proposed expedition. It finds great satisfaction in the great "moral aid" which the presence in the East of the Anglo-French force has given to the Turkish cause.

On the 1st inst. Prince GORTSCHAKOFF retired with his Russians from Bucharest, giving out that strategic reasons prompted the movement. OMER PASHA at once sent a message requiring food and lodging for 12,000 troops within the city, and 20,000 outside the walls. SAID PASHA advancing from Oltenitza to Bucharest fell upon the Russian rear guard, and drove them in. Three Turkish merchantmen were burnt in the harbor of Heraclea by a Russian steamer. The Allies are about to occupy the Aland isles with the view of bringing Sweden into their league, on a promise to restore to her the province of Finland. SAID PASHA has been appointed to the Vice Royalty of Egypt, with the title of Vizier.

The Turkish army advances in three columns. The center was, on July 29, at Kalugereni, on the 30th skirmishers of its vanguard were seen at Glina, two miles from Bucharest, where OMER PASHA's headquarters were expected to be established on the 1st. The right wing marched along the Argish, in the direction from Oltenitza on Bucharest. The left which, on the 28th, was at Mogina, is to take the road from Slatina to Bucharest.

"The retrograde movement of the Russian army," says the *Moniteur de l' Armee,* "seems to partake more of a strategic than of a political character. The Muscovite General finds in it the advantage of concentrating his troops in a good position where they can draw breath from the sufferings undergone in the Dobrodja, and inflicted upon them, on the left bank of the Danube, by the Turks. He will be nearer to his basis of *approvisionnement,* while continuing to occupy an important portion of the territory invaded last year. Finally he gets a position that is formidable, even in the presence of superior forces."

Austria continues to threaten, to arm, and to do nothing; her Generals are continually travelling forward and backward, inspecting the troops, while her diplomatists are busy in drawing up ultimatums and ultimatissimums, and hinting in the semi-official papers that even the occupation of the Principalities does not involve a declaration of war against Russia, but that it is only a fresh basis for negotiations. Unless the Turks should occupy the Principalities, there is no disgrace for Russia involved in her evacuation of the "material guarantee," the "material guarantee" being only transferred to the safe-keeping of a neutral power, friendly to both belligerents. The great object of Austria remains still the great loan, which in Italy and Hungary is not altogether voluntary, some *gentle violence,* as *The Times* calls it, being employed in those provinces.

JOHN BULL.—The English are a calm, reflecting people; they will give time and money when they are convinced; but they love dates, names and certificates. In the midst of the most heart-rending narratives, Bull requires the day of the month, the year of our LORD, the name of the parish, and the countersign of three or four respectable householders. After these affecting circumstances, he can no longer hold out; but gives way to the kindness of his nature—puffs, blubbers, and subscribes!—SYDNEY SMITH.

Elegance to the body is what good sense is to the mind.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

GLORIA IN EXCELSIS.

A GEORGIO ALEXANDRO CROOKE, A.M.

Gloria in excelsis et in orbe DEO, genitori,
Et pax terrigenis spirant qui pectore amorem.
Nos Te laudamus, nomen extollimus usque,
Te colimus votis, Te cordis voce precamur,
Nos Tibi, summe! damus grates et præmia digna,
O DEUS, atque PATER! quia regnas dignus honore.
O Tu, vera DEI soboles ac unica, CHRISTE,
JESU! nate PATRIS SUMMI, verus DEUS ipse;
O Tu, nostra salus, mactate DEI sacer agne,
Qui mundi maculas abstergis sanguine fuso,
Flagitiis turpes miserans nos respice servos;
Tu nostri miserere, DEUS, qui crimina tollis;
Qui mundi delicta adimis Tu suscipe vota;
Tuque PATRIS qui dextra tenes loca, respice servos.
Solus enim sanctus DOMINUS, Tu, CHRISTE, supremus
Stas in laude PATRIS SUMMI cum FLAMINE SACRO.

For The Churchman.

LOST—$5 REWARD!—A small Book of Common Prayer, much worn and of but little value, was left in a South Ferry omnibus, at the corner of Broadway and Wall street, Tuesday, at one o'clock. Five dollars will be paid for it at the office of K. & G. L. SCHUYLER, No. 2 Hanover street.—*New York Times*, Dec. 1853.

'T is not. that for my little book
No fellow I can find,
The shelves from whence itself I took
Have thousands of the kind;
They stand in beautiful array,
While *this* was dim and old,
And yet, above them all, to-day
Its preciousness I hold!

I love it for its ancient creed,
Its hymns of faith and hope,
And prayers—the keys, by which indeed
The gates of Heaven may ope,
But these dear words are given to all
Who love our holy Church,
While for affection's secret thrall
No stranger heart may search.

"Much worn, and of but little worth"!
I tell, for careless eyes,
Of outward show its utter dearth,
Of time its sacrifice—
When to *my* gaze each well-read leaf
With sunny memories glowed,
Like faded flowers, whose beauty brief
Has been by love bestowed.

My constant friend for many a year,
It held, beside its own,
A comfort to my soul most dear,
To others all unknown—
With forehead pressed upon its bound
I breathed a purer prayer,
The house of GOD was holier ground
The world less full of care.

I ask of all a watchful look,
I freely offer gold
To him who finds my little Book,
Of price to me untold.
Its lessons—to my childhood taught—
Itself—by true love given—
With sweetest, tenderest memories fraught—
A link that binds to Heaven!

L. E. D.B.

For The Churchman.

THOUGHTS ON MISSIONS.

MR. EDITOR: Having for some years watched with much interest the Missions of the Church, it has seemed to me that there was a want of system in the method pursued in establishing them,—a want of a careful survey of the world, the Missionary field of the Universal Church, with reference to the peculiar duty of the American branch of it; a want of applying the means at our command so as to realize the best results. This opinion has been strengthened, by comparing, as far as I was able, our own with English Church Missions. In other words, my impression is, that as the means used by the English Church are to the results, so are *not* our means used to the results obtained by us. We believe this fact is capable of demonstration. To explain the fact is the first step towards restoring the proportion. With the desire of pointing out what seems to us the cause, we propose offering to your readers some thoughts on the subject. If what we say but provokes a careful discussion of the subject by abler pens, our object will be gained.

That the world is the field of the Universal Church, the apostolic commission is the proof. But the Apostles could not each or all go the world over. No more can the Church of the present day occupy all at once. It is then the duty of the Church to select a part of the world in which to work; and she should choose such parts as give promise of greatest immediate success, because thus the greatest number is soonest brought to share the blessings of the Gospel, and the momentum and aggressive power of the Church is most rapidly accumulated.

Besides this principle for the guidance of the whole Church, each national Church is to inquire what part falls especially to it, and in which it may hope to be more successful than any other. When the whole Church had but thirteen Bishops, St. JAMES confined himself to Jerusalem, St. PETER was devoted to the dispersed Jews, while St. PAUL was especially the Apostle to the Gentiles. That these appointments were made with reference to the natural fitness of each one for his work, is a most reasonable supposition, unless we maintain that supernatural endowments, in their cases, obliterated natural differences of ability. There was manifestly a natural fitness taken into account, when St. PAUL, the free-born, educated Roman citizen, was made the agent in evangelizing, in Athens, Philippi, and other of the more refined parts of the Roman Empire, where these advantages were prized, as entitling to peculiar consideration. But, whatever we may suppose the reason by which the Apostles were guided in the distribution of their fields of labour, it is evidently the duty of the Church of the present day to consider carefully this question of the fitness of means to the ends proposed, since miraculous powers and qualifications have been withdrawn.

Let us then inquire what principles for our guidance are contained in the inspired history of Apostolic Missions.

During the forty days, between the resurrection and ascension, in which our Blessed SAVIOUR was "speaking of the things pertaining to the kingdom of GOD," He said, "thus it is written, and thus it behooved CHRIST to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." While thus plainly pointing out the duty of the Church to preach the Gospel to all nations, a principle to guide them in the method of its performance was given. That principle is contained in the words, "beginning at Jerusalem." So closely was this principle observed, that it was only by particular supernatural directions, that St. PETER opened the Gospel to the Gentiles, by preaching to CORNELIUS. And it is worthy of note, that the direction was not given till the Church had been well planted among the Jews by the admission of many thousand members. Nor did the Apostles go out of Judea, till the violence of Jewish persecution drove them to seek refuge and personal safety with the Gentiles. From this dispersion, it is with St. PAUL and his Missionary work that the "Acts of the Apostles" is mostly occupied; and his history is the more useful for our guidance, inasmuch as he was especially *the* Apostle to the Gentiles, or nations, for to the Jew the words were synonymous. By examining the history of St. PAUL's method of preaching to the nations, we shall better understand the meaning of the command, "beginning at Jerusalem," and its relation to the work of successfully preaching the Gospel to all nations.

In the 13th chapter of the "Acts of the Apostles," we have an account of the setting apart of St. PAUL to the work of preaching the Gospel to the Gentiles, though it was before this that he had obtained the knowledge of his future duties by a vision in the Temple.* Immediately after his "separation" to the work, he departed to Cyprus, and preached in a "*Synagogue of the Jews*" in Salamis. Going thence to Antioch in Pisidia, he entered the *Synagogue and taught*. It was when the Jews, "filled with envy" at the permitted presence and instruction of the Gentiles, "spoke against the things spoken by St. PAUL, contradicting and blaspheming," that he declared to them, "Seeing . . . . you judge yourselves unworthy of everlasting life, so we turn to the Gentiles." But that this turning from Jew to Gentile had reference only to those of Antioch, is plain from the fact, that, driven thence to Iconium by persecution, they entered here the *Synagogue of the Jews*, "and so spoke that a great multitude both of Jews and Greeks believed." Such was ever the method of St. PAUL. Though at Corinth, in reply to, and rebuke of, Jewish unbelief and blasphemy, he said to them, "Your blood be upon your own heads: I am clean: from *henceforth* I go to the Gentiles;" he no sooner reaches Ephesus, his next place of labour, than he enters the *Jewish Synagogue* to teach. In Athens, he taught in the Jewish Synagogue, before he addressed the Philosophers on Areopagus. In Ephesus, it was only "when divers were hardened, and believed not, but spoke evil of that way," that he ceased disputing in the Synagogue, to teach in the school of one TYRANNUS. Lastly, when sent a prisoner to Rome, on Jewish information, he called *first the Jews* to hear the Message of the Gospel, though there was then already a Christian Church; and it was only when he saw plainly the blindness of the Jews foretold by the prophet ESAIAS, that he turned from them to the Gentiles. Indeed, so far as we are informed, St. PAUL in no case failed to visit first the Synagogue, if there was one where he was preaching. This practical commentary on our SAVIOUR's language, shows that by "beginning at Jerusalem" was meant not *merely* that to that city was the Gospel to be first preached, but that as it was the capital of, so it represented the whole Jewish nation, and that in *any* city where the Gospel was proclaimed, if Jews were there, to them must it first be offered. And with this agrees St. PAUL's declaration to the Jews of Antioch, "It was necessary that the word of GOD should have been first spoken unto you." This word "necessary" indicates, even if the necessity was founded on a divine command, a fitness in that method of preaching the Gospel to the nations. Now when we consider that one of the, to our apprehension, two most active of the Apostles, was sent to the dispersed Jews, this devotion to them, on the part of the one to whom was committed the ministry to the Gentiles, is certainly most remarkable. Unless we suppose St. PAUL recreant to his trust, we must conclude that he was guided by some fundamental principle deserving our attention. Any knowledge gained from the history of St. PAUL must not fail to take into account and explain that principle. We shall offer what we think the reasons of this devotion to the Jews.

One of these was, that they were bound to him by national ties. The unity of individuals in a nation implies a certain brotherhood; and the dictates of this relationship enjoin distinctions in favour of those of the same nationality, in the distribution of charities. This principle is recognized all the world over. The man who neglects a suffering fellow-countryman to aid a foreigner, in no worse case, is justly reproached. The national tie is additional to, and binds in closer unity than that of manhood only.

Another and still stronger bond of devotion to the Jew was, that they had been members of the same Church. It is true that by an awful act of judgment, the whole of the Jewish Church, those only excepted who formed the nucleus of the Christian, had been excommunicated. But though the relation had been severed, the well-trained affections still went out in the same channel, and toward the old objects. Witness the strong declaration by which St. PAUL manifests that love, "I could wish that myself were accursed from CHRIST for my brethren, my kinsmen according to the flesh; who are Israelites."

A still more cogent reason was, that though all the members of the Jewish nation had been cut off from covenant with GOD, many individuals included in that act of excommunication had only to know the fact, to seek its renewal and benefits by membership of the Christian Church. As these were not wilfully partakers of the nation's guilt, with great propriety they were permitted an early opportunity to escape the nation's punishment.

Lastly, a sound expediency was evident in the Apostle's method. It was the best way, judging by all rules of human reason, to gain the end proposed, the preaching the Gospel to the world. It would bring the largest number in the shortest time within its influence. The devout Jews, those who were waiting in faith for the consolation of Israel, would be first and readiest of all men gained. Thus they would soonest get the strength and force which mere numbers give, and there is hardly any human means, by which men are so moved, as by the force of numbers. All the history of the Church bears witness of its value as an element of success. In the second place, there was more hope of gaining the Jews than the Gentiles. They had more in common with the Apostles. They worshipped the same GOD; acknowledged the divine authority of the same Holy Scriptures, embracing the prophecies concerning CHRIST and His kingdom then fulfilling before them; and followed the same customs. The Gospel was an additional and necessary development of the way of salvation through the Son of GOD, of which Judaism was a prominent part. The latter was plainly tending to the former, and without it was imperfect. The honest Jew had but to rightly understand his own religion, to receive gladly the Gospel, and enter the Christian Church. It is true, the Jews were punished with judicial blindness, and, therefore, these reasonable expectations were by no means fully realized. But as the Apostles had no power to discriminate till the blindness was manifested by determined opposition, we find St. PAUL always acting on the supposition, till his message was contemptuously rejec[illegible] scorn and blasphemy. It was persecution that drove the Apostles from Jerusalem. It was this with contempt of the Gospel which turned St. PAUL from Jewish to Gentile audiences. It was Jewish blindness [illegible] which GOD grounded the call of St. PAUL to go to the Gentiles. "They will not receive thy testimony concerning Me."

In the third place, preaching to the Jews was the readiest way of getting at a Gentile audience. They were the descendants of one patriarch, ABRAHAM. The ties of ecclesiastical and civil brotherhood were all the closer for this common paternity and natural kinship. By this means St. PAUL, a brother Jew, gained access and opportunity of preaching in the Synagogue. But the Jews in their partial dispersion were brought in familiar intercourse with their Gentile neighbours; and the strange tidings which the Apostle brought from their sacred city, and the miraculous powers by which his mission was certified, told to the Gentiles, would beget a readiness and desire to hear him. Moreover, the Gentiles frequented the Synagogues of the Jews, led by curiosity, or a desire to learn somewhat of their religious faith and manner of worship. Here, then, as he could not preach in heathen temples, he would find the largest Gentile audience. From these were the first converts to Christianity from the Gentiles made; and this the more readily, for the knowledge they had gained from the Jews. These formed the nucleus of a Christian Church, and means of extended communication with other Gentiles, when the envy and blindness of the Jews, openly manifested by persecution, shut out all hope of further *signal* success in the Synagogue. Thus St. PAUL had ready a Christian brotherhood, in and by which to labour, when his services were rejected of the Jewish. Thus and with such results did he labour in Paphos, in Antioch, in Pisidia, in Iconium, in Thessalonica, in Berea, in Athens, in Corinth, in Ephesus.

[To be continued.]

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* Acts xxii. 17. Also xxvi. 17.

For The Churchman.

INFIDELITY vs. CHRISTIANITY.

> If the question at issue is to be decided by argument, nothing can be added to the triumph of Christianity.—ROBERT HALL.
>
> The most luminous statements of the evidences of Christianity, on historical grounds, have been made; the petulant cavils of infidels satisfactorily refuted; and their ignorance, if not put to shame, at least amply exposed: so that revelation, as far as truth and reason can prevail, is on all sides triumphant.—*The same.*

Annexed to an elegant edition of FABER's "*Difficulties of Infidelity*," lately published by Mr. GOWANS, of New York, there is what purports to be "*a Catalogue of all the Books known to have been written on the Evidence of Revealed Religion.*" Though defective in many respects, it may be read with interest, and is useful for reference, giving as it does the names of about 490 works, comprising about 770 volumes. I would humbly suggest that a better catalogue, with a brief notice of each of the more important works, is desirable, and it is to be hoped that some writer may yet render a service to the cause of truth by preparing such an one. In the meantime, let me respectfully ask you, Mr. Editor, to publish in your valuable paper the following list of works *not included* in the above-named catalogue.

Abbadie, Dr. James. Accomplishment of Prophecy, 12mo. London, 1840.

Alley, the Rev. J. Comparative Estimate of the Greek the Roman, the Hindoo, and the Christian Religion. London, 1826.

Alexander, the Rev. A. A Preliminary Discourse, &c. Published with "Evidences, by WATSON and others." Philadelphia, 1831.

Bevans, the Rev. Jas. Vindication of the Authenticity of the Narratives in the first two chapters of St. Matthew and St. Luke. London, 1822.

Bible Expositor. Confirmation of the Truth of the Holy Scriptures from the Observations of recent Travellers, &c. New York.

Blake, the Rev. J. L. Evidences of Christianity. New York, 1840.

Bolton, Prof. J. W. The Evidences of Christianity as exhibited in the Writings of its Apologists down to AUGUSTINE. Boston, 1854. This work received the Hulsean prize in 1852.

Broadley, the Rev. R. Defence of the Christian Religion. London, 1831.

Buchanan, the Rev. Claudius. Christian Researches. London, 1812.

Chalmers, the Rev. Thos. Natural Theology, 2 vols. New York, 1844. As several of the books in the above-named catalogue are on Natural Theology, this and similar works should not be left out.

Charnock, the Rev. Stephen. Discourses on the Existence and Attributes of GOD, 2 vols. 8vo. 1834.

Claggett, Nicholas. Vindication of the Messiah. London, 1710.

Clayton, Bishop. The Chronology of the Hebrew Bible Vindicated. London, 1747.

Cogan, ———. Theological Disquisition on the Characteristic Excellencies of Christianity, 8vo. 1813.

Cook, the Rev. John. An Inquiry into the New Testament. Edinburgh, 1821.

Essays and Sermons relative to the Deistical Controversy. Edinburgh, 1793.

Estlin, ———. Sermon on Atheism. "In this sermon," says ROBT. HALL, "the sophistry of DUPUIS, a French infidel, is refuted in a very satisfactory manner."

Evelyn, John A. Rational Account of the True Religion. London, 1850.

Fergus, the Rev. H. Class Book of Natural Theology.

Forbes, the Hon. Duncan. Some Thoughts Concerning Religion, Natural and Revealed. Edinburgh, 1750.

Foster, the Rev. Chas. Mohammedanism Unveiled, an Inquiry to prove that Heresy Confirmatory of the Christian Faith, 2 vols. London, 1829.

Frey, the Rev. S. C. F. Controversy between Jews and Christians, 2 vols. New York, 1835.

Gaussen, the Rev. S. R. L. LTheopneustic on Pleine Inspiration des Saintes Ecritures. Paris, 1840.

Hawks, the Rev. F. L. Monuments of Egypt, or Egypt a Witness for the Bible. New York, 1849.

Hengstenberg, E. W. Egypt, and the Books of Moses illustrated by its Monuments. Andover, 1843.

Horsley, Bishop. Tracts in Controversy with Dr. PRIESTLEY on the Historical Question of the Belief of the First Ages in our LORD's Divinity. 1812.

Jesse, Wm. A View of the Truth and Importance of the Holy Scriptures. 1799.

Johnson, the Rev. Wm. The Church's Argument for Christianity. New York, 185.

King, the Rev. David. Principles of Geology, Viewed in Relation to Natural and Revealed Religion. New York, 1850.

Lord, E. Epoch of the Creation, the Scripture Doctrine contrasted with the Geological Theory. New York, 1851.

Lamartine. Atheism among the People.

Langford, J. A. Religious Scepticism and Infidelity. 1850.

Martyn, the Rev. Henry. Controversial Tracts with certain Mohammedans on Christianity, 8vo. London, 1840.

Moore, the Rev. Daniel. The Christian System Vindicated against Infidelity, a Prize Essay. London, 1840.

Miller, Hugh. Foot-Prints of the Creator. "This volume is especially worthy the attention of those who are so fearful of the sceptical tendencies of natural science."

"*My Progress in Error*," &c. Boston, 1842. "This book," says Prof. STUART, "will be read, and, if I do not miscalculate greatly, it will do much in opening the eyes of the public, as to the workings and evasions of a sceptical spirit."

Nares, Archdeacon. Veracity of the Evangelists. London, 1816.

Parker, Dr. Samuel. Demonstration of the Divine Authority of the Law of Nature, and the Christian Revelation. 1681.

Paley, the Rev. Wm. Natural Theology. "No man is an atheist after reading this work."

Paley, the Rev. Wm. Horæ Paulinæ. "This book," says Prof. NEWMAN, (a writer who denies the inspiration of the Scriptures,) "greatly enlarged my mind as to the resources of historical criticism. Previously my sole idea of criticism was that of the discreet discernment of style; but I now began to understand what powerful argument rose out of combinations; and the very complete establishment which this work gives to the narrative concerning PAUL in the latter half of the Acts appeared to me to reflect critical honour on the whole New Testament."

Pike, ———. Divine Origin of Christianity, 18mo. New York.

Ridgley, Thomas. Body of Divinity, wherein the Doctrines of the Christian Religion are explained and defended. 1731.

Richardson, the Rev. N. S. The Evidences of Christianity. New York, 1849.

Rosse, the Earl of. An Argument to prove the Truth of the Christian Revelation. 1835.

Rogers, Henry. Reason and Faith, &c. Boston, 1853.

Seed, Bishop. The Evidences of Christianity. Dublin, 1796.

Spring, the Rev. G. The Obligations of the World to the Bible. Philadelphia, 1846.

Smith, the Rev. John Pye. The Relation between the Holy Scriptures and some parts of Geological Science, 12mo. New York.

Steele, Sir Richard. The Christian Hero, an Argument in favour of the Christian Religion. London, 1766.

Taylor, W. C. Illustrations of the Bible from the Monuments of Egypt. London, 1838.

Warburton, Bishop. Sermons on Natural and Revealed Religion, 2 vols. London, 1753.

Wildenhahu, C. A. The Pilgrimage, How GOD was found of him that sought Him not, or Rationalism in the Bud, the Blade, and the Ear. Edinburgh, 1847.

Wilson, the Rev. John. A Dissertation on the Reasonableness of Christianity. Edinburgh, 1837.

Winchester. A Defence of Revelation, in Ten Letters to THOMAS PAINE. 1796.

Woods, Prof. L. Lectures on the Inspiration of the Scriptures. Andover, 1829.

To the above may be added:

Buckminster, the Rev. Jos. S. Sermons. Boston, 1815.

Wayland, the Rev. Francis. University Sermons. Boston, 1849. Several of the eloquent sermons in these volumes relate to this subject, and this may be said of many collections of sermons.

Starkie. A Practical Treatise on the Law of Evidence. In commenting on the "Force of Testimony," this eminent legal author notices Mr. HUME's argument, and very conclusively shows its fallacy.

July, 1854. D.

For The Churchman.

A young girl lay upon her death-bed, wasting rapidly with that insidious disease which, while it whispers hope to its victim, is itself relentless and incurable. Here is no scene for poetic fancy to revel in; all is stern reality. This woman was no idol of fortune, caressed by the world, and at last sinking peacefully away, surrounded by all that makes life desirable—a very martyr to death. She had lost her worldly treasures, and was to meet a severe conflict to secure the better part in that world which is to come. Hear the story.

Her years were few, but full of care. A mother, partially insane—a sister, crippled—a lover, buried in the sea; these were her portion and her memories. Her friends can now look on her grave with joyful hope, and say, "Her sufferings were sent for good, and they will work out for her 'a far more exceeding and eternal weight of glory!'" Ah, yes! But it was only in the silence and gloom of a sick chamber that she learned this lesson. While health remained—while she could toil for the living, and grieve for the dead—while the wrecks of a happy home were strewed around her, and the waves of the mournful sea dashed at her feet, she could only feel that chastening for the present is grievous; for the future she neither cared nor provided.

I have seen her Sunday after Sunday in the little "meeting-house"—(this life passed in New England, dear reader, where the sons of the Puritans still hold spiritual sway)—with her beautiful face unmoved by prayer, or praise, or exhortation. I have seen her in the Sunday-school with a pious and faithful teacher, indifferent to the calls of JESUS' love, and scornfully rejecting doctrines which have proved stumbling-blocks to many humbler and more teachable than she. Both intellect and heart refused to credit a system which makes man the judge of his fellow, and separates the wheat from the tares before the appointed time; and she knew no milder creed. GOD was to her a hard task-master, a pitiless avenger; therefore she hearkened "not to His counsel, and would none of His reproof." For her there was no remembrance, or thought of an hour in childhood, when the holy waters of baptism had sealed her brow;—no kind pastor guided her youth, and led her where the grace of CHRIST might be confirmed in her; no Church offered her a peaceful home; she was counted an alien from the flock—a sinner amongst the just. She would often say: "I do not believe there is a Heaven; and for me there can be no worse hell than what I find on earth!"

But sickness came and the prospect of death; her steps were bounded by her chamber walls; and she read in the faces of all around her the sympathy that gives no hope: she knew what must befal her. For many weeks none dared speak to her of the danger; but as summer waned, and the airs blew chill upon that sea-washed coast, they knew that the early frost would blight the flower—if, indeed, it might continue so long; and the same teacher who had weekly warned her to prepare for death, now told her that the hour was at hand. I will not intrude upon the sacredness of that hour of darkness, and the many that succeeded it before the Sun of Righteousness arose upon that tried spirit. There was wild despair for the shortness of time—terror at the thought of dissolution, the coffin, and the grave; disappointment, in view of the young life quenched—so short, so sad it had been—and above all, the memory of unrepented sin, and the "fearful looking for of wrath against the day of wrath." But GOD was near, and friends were with her—friends faithful to both body and soul; the work of salvation must be performed in a few hours; there was no time for theological questions and doctrinal disputes—all felt that a soul was to be saved or lost, and none stayed to doubt if she were one of the elect. CHRIST and His Cross were all the theme; and, looking up in faith, her soul was drawn unto Him, and was healed. The sting of death was gone, and in proportion as her opposition had been strong was her zeal fervent. She sent for the young with whom she had associated; she told them of her past unhappiness and present peace; she often repeated texts of Scripture; she sang holy hymns; and at last, in the solemn night-time, she said to her surrounding friends, "CHRIST is precious!" and so fell asleep.

And is this all—this simple sketch of a life and death, for which we thank GOD and take comfort? No, this is *not* all; she was *not* baptized!

No one doubted her conversion; every member of that communion hailed her spiritually as a sister; and the *minister*—the minister visited her daily; talked with her, prayed with her; and when he saw the time of her dissolution drawing nigh, folded her pale hands in the attitude of invocation, and bade her *go in peace*, but gave her thirsting soul no water of life, her hungering soul no bread and wine for its "last supper." *She repented, but was not baptized!* Ah! this was no light matter—no trivial omission; and not upon that young girl's head does the error rest. She believed, and was saved. But for those who knew their duty, and did it not—for him who was set over her as a spiritual guide—for the minister of that congregation of congregationalists—is there *any* excuse? A fearful responsibility rested upon him. Who can calculate the influence of his neglect upon the numerous witnesses of that sad event?

Again and again, at the weekly meetings for the young, did this minister revert to the death which had taken place, and press upon his hearers her instructions and final example; and once I asked him "was she ever baptized?" "I do not know, I never made any inquiries," was his answer, in a tone of perfect indifference. I knew then the whole truth—that this young girl, whose whole religious education had tended to prevent a realization of the importance of baptism, and who consequently forgot to ask for it, had been suffered by this minister of the Gospel to live and *die* in unwitting disobedience to his LORD's most emphatic command. "And why was this?" I asked of one and another; some gave the matter no thought, others of high standing in the sect informed me that the *ordinance* of baptism was of no real importance, and that "spirituality" was all GOD required. But this did not satisfy me; the circumstances of that death-bed have shocked my mind and saddened my thoughts, until I have concluded to bring the matter to the knowledge and consideration of others who are also lifting up the voice of warning against "false doctrine, heresy and schism," and encouraging the followers of truth to continue steadfast in their united creed—"One LORD, one faith, one baptism."

I shall hereafter speak of the tendency and effect of this occurrence, and others happening in the same place. Meanwhile, I will repeat what memory so often whispers in tones of sadness that haunt me, though far away, and fill me with fear, though safely back in the bosom of the Church.. *She died in full hope of a blessed immortality, but with no mark to distinguish her as born in a Christian land, and nurtured in the mild light of the Christian faith. She died as the heathen die, for all that God-commissioned sacraments were allowed to do for her.* SHE REPENTED, BUT WAS NOT BAPTIZED!

L. E. D.B.

NATIONAL GREATNESS.—Never Irish patriot made a greater blunder than did THOMAS MOONEY, Esq., when he recommended his countrymen to make presents of his History of Ireland to their American friends. Nothing would more prejudice the Irish character in the American mind than the general study of that book. Most of the books, pamphlets, discourses, and journals designed to vindicate the Irish character to the American public, produce a contrary effect from what was intended or expected. What the Irish should aim at is not to excite pity for the misfortunes of their country, or tears for the wrongs they have for so many ages endured. The restoration of a nation is hopeless when it can only boast a greatness that has passed away, or chant, though never so sweet and musical, a wail of sorrow.

The world lives in the present; it cares little for a glory which has set, and though it may be momentarily affected by a pathetic lament, it looks only to what a people is and can do here and now. The rank of a nation is determined in the world's estimation, not by what it has been, or would have been were it not for the ruthless invader or the heavy hand of the oppressor, but by the energy and manliness of character it still retains. Who not of Irish descent cares for Tara's ruins, or Brian Boru? Let the Irishman of to-day prove that he could be a Brian Boru, win the battle of Clontarf, or restore those ruins, and strike anew the harp in Tara's halls, and the world will honour him. Till then, to boast or whimper is alike useless. We speak not in justification of the world; we merely tell what it is, and how it judges. It esteems men and nations only for what they are to it, and can be in its work.—*Brownson's Review.*

DUPUYTREN.—DUPUYTREN was the most celebrated French surgeon of his day; he was destitute of faith, and by his powerful mind and brusque hardihood, overcame the individuality of almost every one who approached him. One day a poor *cure* from some village near Paris, called upon the great surgeon. DUPUYTREN was struck with his manly beauty and noble presence, but examined, with his usual nonchalance, the patient's neck, disfigured by a horrible cancer, "*Avec cela, il faut mourir,*" "*With that cancer you must die,*" said the surgeon. "So I thought" calmly replied the Priest; "I expected the disease was fatal, and only came to you to please my parishioners." He then unfolded a bit of paper and took from it a five-franc piece, which he handed to DUPUYTREN, saying: "Pardon, Sir, the little fee, for we are poor." The serene dignity and holy self-possession of this man, about to die in the prime of his life, impressed the stoical surgeon in spite of himself, though his manner betrayed neither surprise nor interest. Before the *cure* had descended half the staircase, he was called back by a servant. "If you choose to try an operation," said DUPUYTREN, "go to the Hotel-Dieu, I will see you to-morrow." "It is my duty to make use of all means of recovery," replied the *cure*; "I will go." The next day, the surgeon cut away remorselessly at the priest's neck, laying bare tendons and arteries. It was before the days of chloroform, and, unsustained by any opiate, the poor *cure* suffered with uncomplaining heroism. He did not even wince. DUPUYTREN respected his courage, and every day lingered longer at his bedside, when making the rounds of the hospital. In a few weeks the *cure* recovered. A year after the operation, he made his appearance in the *salon* of the great Professor with a neat basket containing pears and chickens. "Monsieur," he said, "it is the anniversary of the day when your skill saved my life; accept this humble gift; the pears and chickens are better than you can find in Paris; they are of my own raising." Each succeeding year, on the same day of the month, the honest priest brought his grateful offering. At length DUPUYTREN was taken ill, and the physicians declared his heart diseased. He shut himself up with his favourite nephew, and refused to see his friends. One day he wrote on a slip of paper: "*Le medecin a besoin du cure,*" "*The doctor has need of the priest,*" and sent it to the village priest, who quickly obeyed the summons. He remained for hours in the dying surgeon's chamber; and when he came forth, tears were in his eyes, and DUPUYTREN was no more. How easy for the imagination to fill up this outline, which was all that was vouchsafed to Parisian gossip.—*N. Y. Quarterly.*

TIMES GO BY TURNS.

Turning the thoughts back to the poets of old times, memory lights on a powerful composition by Robert Southwell. The singular condensation of language and ideas in the following poem will strike the least attentive reader. It would be well if, in this respect, our modern authors would follow the example of their predecessors. Writers of the present day are as diffuse as those of the Elizabethian age were sententious. The latter had more thoughts than words—the former have more words than thoughts—the one condensed an original idea into a single line—the others spread a single idea over a page.

The lopped tree in time may grow again ;
Most naked plants renew both fruit and flowers ;
The sorriest wight may find release from pain ;
The driest soil suck in some moistening showers ;
Times go by turns, and chances change by course
From foul to fair—from better hap to worse.

The sea of fortune doth not ever flow—
She draws her favours to the lowest ebb,
Her tides have equal times to come and go—
Her loom doth weave the fine and coarsest web—
No joy so great but runneth to an end ;
No hap so hard but may in fine amend.

Not always fall of leaf, nor ever spring—
No endless night, nor yet eternal day ;
The saddest bird a season finds to sing,
The roughest storm a calm may soon allay :
Thus, with succeeding turns, God tempereth all,
That man may hope to rise, yet fear to fall.

A chance may win what by mischance was lost ;
That net that holds no great, takes little, fish :
In some things all, in all things none are cross'd ;
Few all they need, but none have all they wish ;
Unmingled joys here to no man befall ;
Who least, hath some ; who most, hath never all.

FOR THE YOUNG.

ONE LITTLE FAVOUR.

Little Pierre sat humming by the bedside of his sick mother. There was no bread in the closet, and for the whole day he had not tasted food. Yet he sat humming to keep up his spirits. Still at times he thought of his loneliness and hunger, and could scarcely keep the tears from his eyes, for he knew nothing would be so grateful to his poor invalid mother as a good orange, and yet he had not a penny in the world.

The little song he was singing was his own—one he composed with air and words, for the child was a genius, a fervent worshipper at the shrine of music.

As the tears would roll down his cheeks, and his voice would falter at his sad thoughts, he did not dare to let his mother see, but hastily rising, hurried to the window, and there watched a man putting up a large bill with yellow letters, anouncing that M——, a favourite cantatrice, would sing that night at the Temple.

"Oh, if I could only go!" thought little Pierre, and then pausing a moment, he clasped his hands; his eyes lighted with unwonted fire, and running to the little stand he smoothed down his yellow curls, and taking from a little box some old stained paper, gave one eager glance at his mother, who slept, and ran speedily from the house.

"Who did you say is waiting for me?" said Madame M——, to her servant, "I am already worn out with company."

"It is only a pretty little boy, with yellow curls, who says if he can see you, he is sure you will not be sorry, and he will not keep you a moment."

"O! well, let him come in," said the beautiful singer, with a smile. "I can never refuse children."

Little Pierre came in, his hat under his arm, and in hand a little roll of paper. With manliness unusual for a child, he walked straight up to M——, and bowing, said, "I came to see you, because my mother is very sick, and we are too poor to get food and medicine. I thought if you would only sing my little song at some of your grand concerts, maybe some publisher would buy it for a small sum, and so I could get food and medicine for my mother."

The beautiful woman rose from her seat; very tall and stately she was; she took the little roll from his hand and lightly hummed the air.

"Did you compose it?" she asked, "you, a child? And the words! wonderful little genius! Would you like to come to my concert?" she asked, after a few moments' thought.

"O, yes!" and the boy's eyes grew languid with happiness; "but I couldn't leave my mother."

"I will send somebody to take care of your mother for the evening, and here is a crown with which to go and get food and medicine. Here is also one of my tickets—come to-night; it will admit you to a seat near me; my good little fellow, your mother has a treasure in you."

Almost beside himself with joy, Pierre bought some oranges, and many a little luxury besides, and carried them home to the poor invalid, telling, not without tears, his good fortune.

Never had Pierre been in so grand a place. The music, clashing and rolling, the myriad lights, the beauty, the flashing of diamonds and rustling of silks, bewildered his eyes and brains. At last she came—and the child sat with his glance rivetted upon her glorious face. Could he believe that the grand lady all blazing with jewels, and whom every body seemed to worship, would really sing his little song? Breathless he waited—the band, the whole band, struck up a little plaintive melody; he knew it and clapped his hands for joy. And oh! how she sang! It was so simple, so mournful, so soul-subduing, many a bright eye dimmed with tears, and nought was heard but the touching words of that little song—and oh! so touching.

Pierre walked home as if he were moving on the air. what cared he for money now! The greatest prima donna in all Europe had sung his little song, and thousands had wept at his grief.

The next day he was frightened at a visit from Madame M——. She laid her hand on his curls, and turning to the sick woman said, "Your little boy, madam, has brought you a fortune. I was offered, this morning, by the best publisher in London, three hundred pounds for this little song; and after he has realized a certain amount from the sale, little Pierre, here, is to share the profit. Madam, thank God that your son has a gift from Heaven."

The noble hearted singer and the poor woman wept together. As to Pierre, always mindful of Him who watches over the tried and tempted, he knelt down by his mother's bedside, and uttered a simple but eloquent prayer, asking God's blessing on the kind lady, who had deigned to notice their affiiction.

And the memory of that prayer made the singer even more tender-hearted; and she who was the idol of England's nobility, like the world's great Master, went about doing good. And in her early, happy death, when the grave-damps gathered over her brow, and her eyes grew dim, he who stood by her bed, his bright face clothed in the mourning of sighs and tears, and smoothed her pillow, and lightened her last moments by his undying affection, was the little Pierre of former days—now rich, accomplished, and the most talented composer of the day.

All honour to those great hearts who, from their high stations, send down bounty to the widow and fatherless child.

OLD ROBIN.

My little friends, I am about to tell you a truthful story of "Old Robin." Sitting by my window a few days since, something in the softened sunshine and the breezy motion of the leaves, carried me back to the careless and happy time when dear Robin and I were true friends. It was long since, before I had ceased to be a child, or had solemnly put away childish things, before the grass of many a summer had grown above the remains of poor old Robin.

But who was Robin, you will ask. Go with me in fancy to yon broad and pleasant meadow; then let down the bars or jump above them into the neighbouring orchard, where the old apple trees are white with blossoms. There, cropping the tender grass, shaking his long mane with delight, bounding fleetly along at your call—*there is Robin.* I said he was my friend. Such, indeed, he was to us all, and *we were friends to him.* It is of this particularly I speak. My father had early taught us the great lesson (so often unheeded), of *kindness to animals* God has given to our keeping. Before we go further, if you will take your Bibles and look to the first chapter of the book of Genesis, you will see that when the great Creator of the Universe had made "all cattle, and beasts, and living creatures on the earth," it is said, "and God saw that it was good." Have we got a right to torture cruelly and abuse the creatures One so pure and holy has pronounced good in His sight—which He has given us in love, to aid us in our many toils and needs? We should look upon all creatures beneath us as the work of His hands, and to those He has formed especially to serve and help us should we show great mercy and kindness. Think but a moment; who is it that ploughs our fields and great prairies, helps to clear forests, builds our houses and churches, our steamers, and the great ships that "walk the deep?" Who toils in the noon-day sun, with the heavy load, helping to pile up huge cities, the patient servant and slave of man? It is the noble and faithful horse. Yet when I see a patient, over-taxed creature tortured by the lash of unfeeling lads, or the horse of the bloated city drayman or hack-driver drop down dead in the noon-tide heat, my heart turns away in sickness, to the lessons of early days, and to the memory of our old Robin.

"Steady, steady, my boy, steady Robin!" Those were the kind words that urged on, or checked our faithful servant when the load was heavy and the hill steep, until he seemed to read our very thoughts. In many a moment of danger did his gentleness save us from accident and death. My first ride was on the back of Old Robin, my first journey was with him. What a journey was that? What hills and mountains we climbed, what streams we forded, what novelties we saw! I can even now hear the shrill note of the locust that sang in the great pine forests, and recall the thrill which the high mountain brought me. Robin enjoyed it too, for he was then in his prime.

Once going down a steep hill, our fleet, but steady friend suddenly stumbled and fell, breaking the carriage and endangering for a moment the precious load within. But hark! one word from his master, and not a muscle did the noble animal move till one by one we had alighted in safety, when he sprung to his feet unhurt, lifting up his head and pricking his ears as if to apologise for his mishap as much as possible.

But I think it was at home we loved him the most. He took us to school, a merry load, with our slates, maps, and dinner baskets. He brought the golden harvest, apples, and mellow pears we had gathered; he brought to us our dear friends from abroad; he carried us to the church we loved.

He was truly one of our family so far as he could enjoy or suffer with us. I will tell you something of him which caused a world of merriment to us little ones who were eye-witnesses of the exploit. One morning, early in the summer, Robin had been especially favoured; he was allowed to crop the grass in the garden of choice shrubbery and fruit trees near our dwelling. The doors were open, and looking through the house, Robin thought he espied some fairer pasture on the opposite side. He stood a few moments as if in deliberation, eying the wished-for lawn, and then walked quietly up the steps and through the dining-room, crossed the piazza and resumed his repast on the other side with great self-complacency. He did not understand the shouts of laughter with which we followed him, and ran to inform our mother that Robin had paid her a morning call in the dining-room.

But I said that Robin was dead. Yes the time came when we were obliged to part with our old favourite. He had grown old with long toil in our service, and one bright morning in May, when the bees were humming and buzzing among the apple blossoms, we had him buried in a corner of the orchard where he had so often pastured and sported. We thought that it was all the tribute of respect we could pay to his memory.

But do you think that the lessons of kindness which grew up with us through the lifetime of Robin were ever forgotten? Long after did we talk of him, and even now, when my father speaks flatteringly of other days, his lip quivers when he says, "Yes, child, do you remember poor old Robin?"

"Susan will be happier if I go with her."

Mary Wilson is a little girl nine years old. She loves her mother very dearly, and is always happy to be with her.

Mrs. Wilson lives in the country, not far from a pretty village, to which she occasionally goes to make a few purchases, or call on a friend. She sometimes takes Mary with her, who always enjoys such a walk. She trips along by her mother's side, sometimes taking her hand, and sometimes stooping down to gather a wild flower which blossoms by the roadside; and then perhaps she runs on and watches the brook that trickles down the hill, on its way to the river. Her smiling face and sparkling eyes show she is happy.

One day when she was all ready, with her white sack and blue sun-bonnet on, to accompany her mother along the bank of the river to the village, Susan Grafton called for her to go with her in another direction, on an errand for Mrs. Grafton. Mary was greatly tried; she wished very much to go with her mother, but Susan did not like to go alone. What to do she did not know. Tears were in her eyes, as she told her mother her trouble and asked her what she should do. Mrs. Wilson left the decision entirely to Mary. After a short struggle she smiled through her tears, and said, "I should rather go with you, mother, but Susan will be happier if I go with her. I think I had better go with her."

Mrs. Wilson kissed the quivering lip of her daughter, and told her she had done right in thinking of Susan's happiness. Her heart ascended in prayer to God for His blessing on her dear child, that she might ever be unselfish and self-sacrificing.

Would not most children be happier than they now are if, like Mary, they tried to make others happy, and were willing to deny themselves for the sake of their companions?

Although Mary was so much grieved to lose her walk with her mother, she was far happier that afternoon than she would have been without an approving conscience.

Will you not pray, dear children, for a kind, unselfish heart?

RELATION OF CHRISTIANITY TO HISTORY.

Aristotle, after defining philosophy as the science of causes, goes on to say, that of causes there are four kinds, which he calls the material, the formal, the final, and the efficient. This analysis of causes has been even contemned; and it certainly employs the word cause in a somewhat wide sense, though in the thing itself Aristotle was wiser than his objectors. Expressed in our phraseology, he may be interpreted as meaning, that in order to know anything philosophically, scientifically, we must know these four points: first, its matter (material causes); second, its peculiar structure and laws (which he calls its formal causes); third, its use or end (its final cause); and fourth, its origin (its efficient cause). To know it under these four aspects is to know it scientifically; and this analysis seems to be at once subtle and profound. And so we say, that to have a science of human history, we must not only have the body of its facts, the law of its growth, the end which it aims at, but also its efficient cause, the energy which has made it what it is. We are compelled to inquire after a power and wisdom adequate to bring into being and carry on that drama which human history displays before our eyes.

The problem is this: Here is a history of countless numbers of free and rational beings, placed upon an ample theatre, living in successive races and periods, through whom as the almost unconscious agents, a vast plan, reaching already through some six thousand years of time, has been working itself out towards its consummation. Nations have risen and fallen, and their growth and their decay have helped on the plan. Great men have played their brief part upon the stage, "taken the instant by the forward top," and on their

> quick'st decrees
> The inaudible and noiseless foot of time
> Has stolen ere they could effect them :

and yet through them has been effected a sublimer purpose, and carried on a mightier plan than any one of them has ever mastered. "They've nursed the pinion that impelled the steel," they knew not whither. They have acted freely, and their very caprice and wilfulness have been worked by an o'er-mastering wisdom into that web, whose woof no hand of man has held, and whose web and woof together have made up one grand, consecutive, advancing history. The scroll of time has been slowly unrolled, each nation, each man, has written upon it, as he thought he would, his own brief record, and then it was rolled up, and others came and wrote; and when it is all unrolled and read, we find thereon one epic, the connected history of God and man.

Is not here the grand unfolding mystery of earth's history? such a combination of freedom with necessity, such a pre-established harmony in the co-working of such multitudinous facts and instruments; such a rational order growing out of such apparent lawlessness and unconscious agencies? Some have quarried the stones, others with toil drawn them to their site, this and that one has fitted here and there a block into its place, and the edifice has risen up in glory and majesty, and the work is still going on, and no one knows just what the end shall be, no sound of a hammer is heard, and no master-builder has been seen by any of the workmen, and yet the edifice is there, a sublime plan visible in its still unfinished towers, chapels, statues, pinnacles, buttresses, arches, to its stately roof, and its spire surmounted with the cross, which is also laid at its foundation! And as we behold its parts, significant of such superhuman wisdom, they all seem to ask us, Who is this master-builder? Who struck these foundations so deep into the solid earth, and raised these walls in their majestic strength, and clothed the temple within and without with such order and grace?

For the completion of our idea of the philosophy of history do we not need to add an adequate author, the builder and the master of this sublime plan of humanity? Must there not somewhere have been wisdom and power enough to make the plan and ordain the instruments, to marshal this long procession of the nations, through victory and disaster, patiently and wisely using them, planting and supplanting, guiding them over continents and oceans, using all their powers and passions, their changeful hopes and fears, as the means of carrying them on to that consummation which may be grand enough to receive into itself the trophies and heritage of all nations, kingdoms and tongues? And is not thus human history, in its very essence, religious, testifying of God, leading us unto Him in awe and worship? Is not the human race, to use the bold figure of De Maistre, attached to the throne of the Eternal by a supple chain, which holds without enslaving us, and which in the most perilous times of revolution is not broken but abruptly shortened! If the geologist may tell us of chasms in the order of the globe, which only a divine power could have bridged; if the astronomer, as he "unwinds the eternal dances of the sky," reads us a lesson from the celestial spheres, of a superhuman wisdom; if the zoologist finds a type running through the animated orders of creation, pointing back to an archetype in the divine original; does not human history also show its gulfs, where nations have been submerged, and yet which have been bridged over by a wise power, so that the catastrophe of the race has been not its extinction, but its means of resurrection? does it not reveal a sublime order of all its hosts, where the most erratic still "serve the law they seem to violate?" and also, more than any plan or type in nature, does it not offer the spectacle of a grand, advancing and victorious plan, not yet completed, and demanding, more than anything in the order of mere nature, the idea of a wise and powerful author? And thus, does not history, more even than nature, testify to the being and perfection of a great First Cause? Can we meet and solve the problem of human history, by supposing some abstract idea, or blind law, or unconscious substance as the ultimate author? Here is one consecutive plan, working, growing, for some six thousand years! Has an idea or a substance made this plan? Can anything account for it, excepting a living, personal, omnipotent and omniscient author? Can any view of human history, excepting the theistic, meet the conditions and exigencies of the historic problem? Are we not right in making it a condition of the true philosophy of history, that it should give us an adequate author for the whole historic course?

We have thus attempted to set forth the most essential conditions of a right philosophy of history, the preliminary requisitions to be made upon any theory which claims to solve the problem of human destiny. However brilliant may be the theory, it will not wear the insignia of a legitimate science of history, unless it conform to these four requisitions, that it present us with a scheme running through the whole of that history, under a regular law, towards an adequate consummation, upheld by a wise and powerful author. Or, in other words, the real historic problem of the race can be solved only in an economy in which the facts of human history, the law of its growth, the end at which it aims, and its author, all concur and work together. Only with such a scheme can we have an entire unity in our philosophy of history, only such a scheme truly answers the inquiry, What is the destiny of the race as inferred from the history of the race?

In the light of these scientific requisitions let us glance for a passing moment at the most noted systems of the philosophy of history, alluding only to their general import. Bossuet, the eagle of Meaux, in his Universal History, discourses chiefly of Providence as seen in the Jewish and the Roman Catholic churches; the Italian Vico, in his "New Science," points out a law of "Returns" for each individual nation, whereby it grows and declines, not definitely insisting upon any general plan for the race; in the fervid cauldron of the French Revolution, phantastic visions of perfectibility were generated, which have left only a rack behind. In Herder's genial and affluent History of Humanity we have a wider scope, and the description of a higher culture, as exemplified in the social and artistic life at Weimar. But it is in Schlegel, in Comte, and in Hegel, that we find the problem grasped more firmly, and the solution presented more boldly. Schlegel may be taken as the representative of the Roman Catholic view of history, Comte of the scientific, and Hegel of the pantheistic. Schlegel views the race under the aspects of the fall and of redemption, in its battle of sin with holiness, but his theory limits redemption to the Roman Catholic communion, and he is obliged to exclude almost the whole of modern history, excepting the Holy Alliance, from the onward progress of the race. Comte finds in human history three eras, the Metaphysical, the Theological, and the Scientific. The two former have passed, and what remains to be done is the subjugation of nature through the positive sciences, under the auspices of his philospshy, which leaves us only the knowledge of nature, and denies all knowledge of God. His disciples tell us that the age of theology is past, while England, Germany, Holland, France, and Russia are stirred as they have not been for two centuries with theologic warfare. In Hegel's philosophy of history we have the most complete scientific attempt to construct a scheme, running through the whole course of time. The idea of rational freedom in a well-ordered state is the key-note of history, giving to it a law of progress as well as an end to be aimed at. The East, he says, knew that one man is free; the Greek and Roman world that some men are free; the modern world that all are free. In this system the conditions of a right theory are conformed to, in the attempt to bring the whole series of facts under one general idea, that of freedom, under a law of progressive growth, and having respect to a common destiny for the race. But that destiny is too vaguely stated, and the theory assigns no adequate author for the events of time, giving us only an abstract, unreal pantheistic substance at the basis, "affecting godhead." And when Hegel asserts that the end of human history is in Europe, and that the height of human freedom is to be found in Prussia, to all the dwellers in the New World he seems but "to put into circumscription and confine" both history and freedom.

Such is a bare outline of some of the most noted systems of the science of history; and if we have not noticed the dreams of the socialists and radicals, who look for an entire reorganization of society, it is because these theories, contemplating the future and not the past, cannot pretend to be a philosophy of history, for in them we have no inference from the past, but only a vision of the future. As far as a science of history is concerned, they do, as Shakspeare says, but "smother function in surmise," and to them nothing really "is, but what is not."

Coming back, after this partial digression, to our main inquiry, we ask, whether such a solution of the historic problem is possible, as shall give us an economy, to which the empires and crises of humanity do all refer; which has had an orderly growth under the law of progress through conflicts; which is capable of embracing all the great interests of the race, subordinating the natural to the spiritual; and which holds the whole historic drama under a wise and sure guidance toward its adequate consummation? If there be such an economy, in it must be garnered up the destiny of our race, in it is to be found the philosophy of human history.

Take, then, a historic chart of the globe and trace the progress of the human family in its geographic course from East to West, all round the earth; from its origin in the heart of Asia; in both its northern and southern irruptions through the European continent; in its succession of contesting nations around the Mediterranean and on the shores of the Atlantic; across the Atlantic to our own continent; and here still ever westward to our Pacific coast; and through all this geographic march of the nations, encircling the globe, simply ask, what common history has been advancing, what one institution or economy running through and leading the whole race; and to this question there is but one possible answer; and that is, that through the whole history of our earth, as its centre and very soul, runs the history of the Kingdom of Redemption!

Repeat this process with the great historic empires and states which have sprung into successive being, and ask, for whom was the ancient world prepared; whom did the Jewish people bear in their loins; for whose victorious sway was the whole Roman empire made ready; who is the centre between the ancient and the modern world; who subdued the Roman empire unto Himself, and ruled in both its eastern and its western portions; whose name charmed into civilization the rude German tribes, and has been at the heart of the culture of every modern European state; and to whom was this land dedicated in its historic prime, and whose faith has it spread with its growth through all our borders; and to these questions respecting human empires we get a kindred response, and that is, they all take their law and course from Him, who is the divine head of this same Kingdom of Redemption!

If there be any possibility of a true philosophy of human history, if the necessary conditions of such a philosophy are anywhere realized, they are so, and only so, in the Christian view of human history, in the idea of a divine kingdom, established in the world for its redemption from sin, and looking for its full consummation in an eternal state of being. The history of our earth in its most complete and comprehensive view is the history of that divine kingdom, whose central idea is well described by England's immortal dramatist, in the words:

> Why all the souls that are, were forfeit once,
> And he that might the vantage best have took,
> Found out the remedy.

In the idea of this kingdom, and, so far as we can see, in this alone, do we find realized all the conditions of a right solution of the historic problem. It meets the first of these conditions, since it can be historically traced through all the records of our earth; it is enstamped upon them, forming at once their strength and their glory; it has run its course through every nation, and also survived the greatest of states; and it is now wider spread than ever before. It meets the second of these conditions, and also explains it; for the progress of this divine economy has been a perpetual growth through perpetual conflicts, of which the highest moral antagonism, that of sin and holiness, has been the elementary source, and into which all other conflicts may be resolved. And though states and nations have often been retrograde, and even, to borrow a striking figure, almost literally condemned to death, because sinful, yet still has advanced both by them, and in spite of them, in immortal vigour, that one kingdom of our Lord. And it also fully meets, as does nothing else, the requisitions of the third condition, for it sets before the human family a grand and glorious consummation, in which the natural and the moral interests, while retaining their integrity, and themselves fully developed, are also made subordinate to the spiritual and eternal welfare of mankind, thus satisfying wants which nature cannot meet, and answering the high questions of our fate to which mere reason and ethics are dumb; and in this way does this divine kingdom set before the whole race an adequate destiny, comprising the highest purposes of infinite justice and benevolence. And this kingdom of redemption, being God's own work and plan, also fully meets the last condition of a right solution of the historic problem, for it assigns an adequate author to the whole historic drama. And being God's plan, all things in it concur and work together; we have one sublime system of things. The facts of history, its law, its aim, and its author together make up one scheme: and in this scheme of history the grandeur of the mass of the historic facts is pervaded by a law of progress running along through the whole line of the facts, conducting to an issue commensurate with the greatness of the facts and the sweep of the law, and the facts, the law, and the end are presided over by a power adequate to produce what is greatest and best for both God and man.

On strictly philosophical grounds, then, we are forced to seek the true exposition and idea of history in the Kingdom of Redemption. Here only do we find all the conditions of a right solution of the historic problem fully met. The genius of human history is identical with the genius of Christianity. The annals of the race cannot be constructed into an organized unity, there cannot be found in them the successive unfolding of a consecutive plan, unless it be in the growth of the kingdom of God in Jesus Christ our Lord. Here is the "*aliquid inconcussum*" amid the fluctuations of the ocean of human life. We know not how any disbeliever in the reality and final supremacy of the Christian faith, can read the history of his race, and not be bewildered, if not convinced, by the vision.

Try to get the angle of vision in which all the lines of historic time converge; there is but one such angle, and it opens an unequalled scene. Spread out the historic canvass, and in its very centre see One sacred Form—for only one of all who have trod our earth, and borne our nature, can be imagined as having a rightful claim to that historic throne—wearing the crown of universal empire upon His suffering and victorious brow. The light that streams from Him, a calm, divine effulgence, not generated from earthly sources, lends brightness to all that throng around Him, recognizing His regal and beneficent dominion. The whole background of this immortal canvass, which a divine hand has limned, is filled with those, who, with upturned prophetic gaze, await His coming; the progenitor of our race, to whom was given the first evangelic promise, Abraham, the father of the faithful, Moses, the leader and lawgiver of Israel, the long line of Judea's kings, with David as its crown, and of Judea's prophets, most sublime in Isaiah; while standing more remote, yet still expectant are the representatives of the vast heathen nations, which, by a divine providence, had in many ways been prepared for that glorious Advent, being congregated in one vast empire, pervaded by one predominant speech. And before Him, and all around Him, is gathered the glorious company, the goodly fellowship of those, who for eighteen centuries in every clime have received from Him the very law of their spiritual life. There are Paul, and John, and Peter, who, with words of fire and promise, kindled the beacon lights among the nations; there is the imperial Cæsar, who unfolded the radiant cross as the harbinger of victory; there are the Eastern and the Western monarchs of the riven Roman empire, equally confessing the name of Jesus; Christian bishops and patriarchs, lordliest amongst them, those of Constantinople and Rome, bring the homage and fealty of the greatest ancient cities; Leo is there, with adoring gaze, while shaping the ruins of the Western empire, and by his side is standing a rude German warrior, awed into submission to the faith; Charlemagne represents the ninth century, the beginning of mediæval times, bearing the crown placed upon his brow in the name of Christ; Hildebrand, the most ambitious of pontiffs; Aquinas, the subtlest of scholastics; Bernard, the most zealous of mystics; Wycliffe and Huss, the progenitors of reform, as well as the knights of a Christian chivalry, Godfrey and Richard of the Lion Heart, and the adventurous explorers of new continents, all meet in that throng, and continue the succession of the faith, through the struggling light and darkness of these middle ages, and all the light they wear is cast upon them from that reverend, central form. And those, too, that may stand on this historic picture, as the impersonations of the kingdoms, tendencies, and centuries that since have been; Luther, Calvin, Fenelon, and Edwards, as divines; Bacon, Descartes, and Schelling, in philosophy; Michael Angelo, Raphael, Milton, Shakspeare, Haydn, and Mozart, in the various spheres of art; the combatants in the conflicts engendered by the Reformation; Spain's haughty monarch, ruling Europe's destiny in the sixteenth century; the king of France, prevalent in the seventeenth; England's royal line, triumphant in policy in the eighteenth; and the freer image of Liberty that stands for our own Republic, the wondrous growth of the present age; these forms, which live upon the historic canvass, can you group them all around any other centre, or see them truly in any other light, than that of Him, who is the centre of the Kingdom of Redemption, the rightful monarch of our earth?

It is He who has ruled historic times, and given them their shape and their law; it is He who has carried the race through the crises of its destiny, that in the consummation of that destiny it might be drawn closer to Himself. The divine right of popes, of kings, and of the people, has been in succession contended for, that the divine right of the Great Head of the Church might be seen to be the rallying-place, and the watchword, for the family of man, in its progress towards the end for which it was made.

And of this vision of human history, it is the triumph and seal, that it is not an imagination or a theory, but the open face of history itself, the legitimate summary and rendering of its facts. And in this point of view it contains the sum, and forms the conclusion of our argument. For Christianity, as has been well said, in its inmost spirit and highest sense, is historical. Its truths are truths of fact, inscribed upon the surface, looking out from the heights and up from the depths of all the annals of our race, so that the whole of human history, according to Edwards' unrivalled scheme, becomes one body of divinity, presenting to us an untroubled mirror of the wisdom of God, and the image of His goodness. And thus is human history the very theodicy of God, a grander apology for the Christian faith than the wisdom of a Butler, or the genius of a Pascal, ever framed.

Is it given to man to know anything more sublime than this spectacle of the building up of the city of God? Through the fickle fortunes of men we read the calm and sure order of an unchanging plan; in the growth and decay of states, we trace the unhasting yet unresting progress of a kingdom, ordained ere time began, to be completed when time shall be no more. It is the transfiguration of the history of our globe, in which a divine glory breaks through and irradiates all that is mortal and transient. In the human race are fulfilled the prophetic intimations, which have been found in the work of creation itself; through His six days of travail and conflict, man is prepared for the full glories of a Sabbath of eternal rest.—*Professor* H. B. Smith.

The Cathedral Commission.—The first report of the Cathedral Commission is now before the public, having been presented by royal command to both Houses of Parliament. The report itself occupies a slender volume; but it is accompanied with an appendix, which is full of interesting matter of great documentary value, at least. The final suggestion of the commissioners will form the subject of a future report, the present being merely an abstract of facts collected, and opinions expressed, by bishops, deans, and chapters, and private individuals.

Whatever may be said for or against Royal Commissions, we think that if such things must be, we have reason to augur well from that now alluded to. Great pains and diligence have been displayed in ascertaining the constitutions, requirements, and capabilities of the several collegiate and cathedral foundations in England, and also in exhibiting some most interesting facts as to the primitive constitution of these corporations, and the principle of their establishment. We hope that a candid perusal of the documents now published may tend to remove a great deal of the absurd prejudices so often entertained against the cathedrals; that the very crude and hasty legislation which some few years ago impaired their powers of utility, interfered with their proprietary rights, and dimmed their splendour, may be corrected by means of sober, and enlarged, and well digested plans of real reform, or rather *restoration;* and that both as temples of solemn worship, exemplars to the dioceses and localities in which they are situate, centres of diffusive piety and learning, they may yet recover themselves in public opinion, even to an extent which no cathedrals in Europe have yet realized.

Some striking and most cheering facts have been elicited. For example, after making every allowance for the many defects that have existed in cathedral administration, it must be fairly conceded, that these defects are only such as have been common in all times of the world, to all bodies of men, whether corporate or aggregate, or regarded as a class. The parochial clergy of England, *as a class*, are as much open to reproach, and not more open to praise than the chapters *as a class.* But it must be allowed that the progressive improvement amongst both has been great. Let any candid person recollect Westminster as it was, and as it is, and then take some pains to inquire *what it desires to be.* It shares, we doubt not, in high and holy aspirations for the future with many of its brethren, as Canterbury, Durham, &c. And let any impartial man read the interesting and able reports of these three churches, and then say, are not these bodies fully entitled to manage their own affairs, and to claim legislative interference, not as destructive of their independence and efficiency, but in aid of them? The choirs of the cathedrals have in many instances been more than doubled of late years; the Daily Service has been administered with a decorum unknown to the last century; the fabrics have been sustained and restored with a magnificence which has implied in many instances much self-denial on the capitular bodies: instances are not wanting of canons declining to take any preferment which may interfere with residence during a greater part of the year; education in various ways is progressive, improving under the care of the chapters; and to one fact we would call special attention—namely, that whereas a very few years ago, the Holy Communion was administered weekly in, we believe, but three or four of the cathedrals, this return to primitive piety is now observable at Canterbury, York, Chichester, Lichfield, Manchester, Salisbury, Westminster, and Winchester; in reality at St. Paul's, where a few years back it was only a pretence, except on the first Sunday in the month; besides, Durham, Exeter, and Worcester, where the weekly observance had been long established. We dare not doubt that such a good example will spread.

We shall at some future occasion extend our remarks on this subject. Let us first observe at present on the common tendency of English minds to regard certain ecclesiastical features retained in our Church as anomalies or peculiarities, because they are of rare occurrence within our own island. Thus, because the cathedral churches differ very materially in features and constitution from the parochial churches, they are looked upon as something exceptional to what ought to be the standard. Now the proper view of the matter is this: that the cathedral churches, in all their main features, are part of the organized system of Christendom: and that in endeavouring to contribute towards their efficiency, independence, and glory, we are but acting upon the general principle of the Church of England, which in rejecting all that is superstitious and deleterious, and the mere inventions of men, professes to retain, both in her doctrine and constitution, all that is really Catholic; and all such is, in the highest sense of the word, essentially utilitarian.—*English Churchman.*

Labours of a Minister of State.—The Minister Selwyn was at his desk of work reading letters by the pound, and minuting on each some three or four words, to be expanded into official replies by his subordinates. Each letter, at the startling rate at which practice and keenness enabled him to pluck out the heart of its mystery, occupied him on the average two minutes—allow another minute for consideration of the answer and for marking down the hieroglyphics as materials for it, and this railroad process gave but twenty letters to the hour. Yet people complain that epistles of eight sides of small writing, setting forth opinions upon matters of government and advice for the guidance of the Administration, receive curt replies, or mere acknowledgements from a Secretary of State. When her Majesty engages one with as many eyes as Argus, with as many hands as Briareus, and with a brain whose dual function is multiplied by fifty, to match his other endowments, people who pester him may get a quarter of their absurdities duly noticed.—Bentley's *Miscellany.*]

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☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

THE "KNOW-NOTHING" ORGANIZATION.

The "*Know-Nothing*" movement is daily looming up into greater prominence. It is talked about in all circles, commented on by the secular press throughout the land, and introduced into Congressional speech-making. Trading politicians are beginning to regard it as something they are behoved to look into and comprehend, to get into and get the management of—provided they can make anything out of it for their own ends; for otherwise of course it is a matter of profound indifference to them. But it is not a matter that should be surrendered to trading politicians. It claims the grave consideration of wise statesmen, and true patriots, of all good and thoughtful men. It is not only not unfitting our position, but demanded by it, that this movement be subjected to some scrutiny by us. Our journal is not in the interest of any political party. It rarely notices, still more rarely discusses, any political question, and never any question that is merely political, nor from a mere political interest or in a merely political point of view. But there are questions economical, social, political, which—from their important bearing on social order, on morals, on religion, on the Church—we feel bound to notice, to look into with far different eyes than those of the mere politician, or mere worldly-wise statesman; and we take shame to the Church that her press has generally kept too much aloof from such questions, and not done what it might have done to give a right direction to the public mind. It is an unhappy thing that such questions should be so entirely surrendered to the political party press, whose discussions are too generally conducted with but little regard to the moral and religious considerations involved in them, or even to the *principles* of sound politics (established in the consent of all wise statesmen) which lie at the foundations of social order and public welfare. Where the attainment of party ends is the paramount object, truth and sound principle are greatly in danger of being sacrificed, whenever present success can be better secured by appeals to the ignorance, or prejudices, or passions of the people.

This *Know-Nothing* agitation is precisely of the nature of those popular excitements which, when they gain full domination over the public mind and heart, give birth to civil convulsions, blood and crime. It has already in various places given rise to scenes of violence and disturbance of the public peace; and although we have no apprehension that it will go to the extent of unsettling the foundations of society, yet it is precisely that mixture of true and false ideas, salutary and pernicious principles, convictions of conscience and impulses of prejudice and hate, which all history teaches us are the stuff whereof such issues are wrought.

Among the objects of this movement there is one, indeed, to which, taken by itself, there can be no possible objection in point of principle, and which is commended by many considerations of expediency and the public good. It is the limitation of the right of suffrage to native-born citizens. It may not be now practicable to effect a change; but, in our opinion, it is unwise and unfortunate that the present law and practice ever obtained.

The right of suffrage is not a natural right, but a mere political privilege. It is purely a question of political expediency. All free governments in the world have always claimed and exercised the right of determining the qualifications of voters, in other words, of limiting the right of suffrage. The Constitutions of the United States and of all the several States, embody such determinations. What the qualifications of voters, or the limitations to the right of suffrage, shall be, is purely a question of political wisdom. The safe and salutary permission of the privilege of voting requires conditions of general and political intelligence, familiarity with our institutions, a certain political training, which the great mass of the foreigners that come among us do not and cannot possess, and are very poorly able to acquire. All their previous habits render them peculiarly unfit for the right discharge of such a great and sacred trust. They are generally uneducated and ignorant. They come here with crude notions of liberty, holding it in too many instances as something above law, something synonymous with self-willed license. Such persons naturally fall into the hands of demagogues and profligate party managers,—bartering often their venal votes for a bribe to their passions and prejudices, to their cupidity, and even to their sensual appetites. Why should such persons be admitted to vote side by side with the children of the soil who have been made to serve a long apprenticeship under the political training of our laws and institutions, before they are deemed competent to exercise the right?

All foreigners are not indeed so destitute of general intelligence. Many of them are well educated, and historically well instructed in regard to our system of government—men of high character, and qualified to exercise any of the functions of citizens. Many others might in no long time become so. But the great mass of them are unfit and will never become properly fit. We must go by *general rules*, in political as in most other important practical matters: and the best general rule is undoubtedly that which would restrict suffrage to native-born citizens. No doubt there are multitudes of our native-born young men who are as well qualified at eighteen or twenty to vote, as at twenty-one, and a vast many of them far better qualified at that age than some voters of half a century old. But there must be a *general rule* fixing the limitation of age somewhere; and our laws have fixed it as seemed most expedient in the large view. And if the rule be a wise one, our young native born citizens, whose political aspirations antedate their legal age, must submit, and have no ground of complaint. So in the case of foreigners coming among us—if the general rule which excludes them from the political privilege of voting be on the whole the wisest and most expedient, then both they and the country must accept any inconveniences and deprivations which may be incident to its practical operation; and there can be no more ground for complaint, than there is against the provision of the Constitution of the United States which forever excludes a foreign-born citizen from the office of President of the Republic. It is a provision which may exclude from that high office some person as eminently qualified as any native-born citizen. Yet it is a good rule for all that. The proposed limitation of suffrage may deprive the country of the votes of many persons of high character and intelligence; but it is a deprivation to be acquiesced in, if it cannot be prevented except by the sacrifice of a wise general rule. The wise and intelligent foreigner who comes to cast his lot among us, is the one most likely to see the propriety of such a rule—most likely to be contented with the asylum, protection, and other privileges our country affords, and to leave the right of suffrage to be exercised by his children. He sees that foreigners are admitted to the benefits of our institutions, the protection of our laws, and in short to all the privileges enjoyed by the great majority of the native-born inhabitants, who are not voters. In point of fact, the right of suffrage is one which the educated and intelligent foreigners among us are seldom eager to acquire, and still more seldom eager to exercise if possessed of it. The demagogues and party managers make little out of them.

We have then no objection to the repeal of the naturalization laws and the limitation of the right of voting to native-born citizens—with a provision, if it be desired, for granting by special legislation that right and also that of eligibility to certain offices, in special cases. And so far as the *Know-Nothings* propose this object, it seems to us it is only a question whether it be a matter of such practical necessity or importance as to make it worth while to attempt a change in a direction rarely ever taken in a popular government. The tendency of the democratic spirit is ever to the expansion and universalization, never to the curtailment of political rights. Still, as a theory or doctrine, it is one against which we have nothing to object: on the contrary we believe it sound, and one which we should be glad to have had practically incorporated into our political system at the outset.

But as to the rest, we have nothing but condemnation and reprobation to express of this whole *Know-Nothing* organization. The proposed restriction of the right of suffrage—which is so unexceptionable in principle—which so many persons think important—which by itself might perhaps be accomplished without ill-blood or violence—is allied by these *Know-Nothings* with so much that is bad in spirit, in principle, in form and organization, that not only must every friend of the proposed improvement in our laws of suffrage regard the bearing of their influence on that measure as disastrous, but every wise and good man must desire the utter extinction and dissolution of this league or brotherhood.

This organization invokes to the polls the spirit of religious fanaticism and theological hatred. It proposes to wage a political war against the *Roman Catholics*—"war to the knife"—a war of extermination waged, as we understand, by political weapons. Hatred to the Roman Catholics, as such, this appears to be the deepest source and spring of this movement. This is at bottom its most essential character. Now we have nothing to say in favour of Romanism. As a system of theological doctrine we hold it to be most corrupt, as a system of practical religion most pernicious. We speak not of men, but of the system. We hold it to be unfriendly to our free institutions. It gives to its priesthood and hierarchy a tremendous and pernicious power over the human mind, and that power is wielded at the behest of a foreign Potentate and a foreign Court, to whom democratic institutions and the democratic spirit are in the highest degree objects of fear and hatred. The pretensions of the Papacy—as they are beyond doubt understood and believed in by the great body of the hierarchy in this country—we hold to be in theory inconsistent with the just independence and proper sovereignty of any government on the earth. We laugh at the distinction drawn by certain Romish apologists between the spiritual and the temporal power of the Pope. To all practical good purpose we know it is an unreal distinction. What the Papacy was in theory, and in practice too, in the days of Hildebrand, it is in theory now. Not an iota of its pretension is abated. If it had the power, it would be in practice what it is in theory. The right and duty of religious persecution—of punishing heretics with material pains and penalties through the agency of the civil power—is maintained by the Romish priests and hierarchs. We have heard it avowed. We believe too that the Romish hierarchy is disposed to direct and control, and so far as it finds a submissive laity, does direct and control the political action of its laity. The most eminent of the Romish prelates has made himself conspicuous on one memorable occasion by his interference in political matters.

In every view, then, as lovers of religious truth and religious freedom, and of the entire separation and complete independence of ecclesiastical and civil power, we are opposed to Romanism. Not that we have any fears it will ever become actually dangerous to our Constitution, or work the overthrow of our free institutions. In the first place, the immense predominance of Protestantism, and its jealousy of any interference with its religious or political freedom, will render abortive and absurd any general attempt on the part of the Romish hierarchy to carry into practical operation the theoretical pretension of the Papacy. In the next place, Romanism itself, if it is to exist in this country, must submit to very important modifications in all those respects in which it could be dangerous. Through the influence of our institutions and the great public opinion of the country, the laity, even those who are disposed to remain sound in the essential Roman Catholic faith, will come to take a very clear and determined and practical view of the distinction between Church authority in things spiritual and in things temporal. We believe moreover there is a strong tendency to infidelity in the bosom of the Romish Church—the natural reaction of the human mind against a false and overstrained authority. Not many Roman Catholics, we imagine, will become *good* Protestants; but a great many, we think, will become very bad Romanists, in short, sheer infidels, as little disposed to be submissive to rightful Church authority in things spiritual, as to wrongful Church authority in things temporal. And so every way we believe the power of the hierarchy for doing harm will be every year diminished.

We would, however, do everything to check the progress of Romanism, to work indeed its utter extinction, that can be properly and fairly done. But we would put it down by the force of truth and argument, not by political proscription and persecution. Persecution is both wrong in principle and foolish in policy, as well as inconsistent with our eminent pretensions in behalf of religious freedom. Persecute any error of faith or opinion, and you make it grow: you increase the evils you see, the dangers you dread. Besides, if the *Know-Nothings* wage political warfare against Roman Catholic *foreigners*, how can they consistently help waging the same warfare against *native-born* Roman Catholic citizens? and how does that suit the genius of our institutions? How will the sense of the nation sustain that? We are willing to exclude Roman Catholic foreigners from suffrage, because they are foreigners, not because they are Roman Catholics, nor them any more than other foreigners. The *Know-Nothings* may say they would do so too, that their platform—though it includes "war to the knife" against Romanism, as well as the exclusion of foreigners from suffrage—makes these two objects distinct. But how likely is this to be believed? How likely to conciliate the concurrence of native-born Roman Catholics in effecting the reform of our suffrage laws?

Last but not least among the reasons for reprobating this *Know-Nothing* organization, it is a *secret* association, league or brotherhood. Any secret organization—no matter what its objects, no matter how good and important they may be—any such organization designed to accomplish its objects by acting on the elections, by wielding political power, is, in a free government, mischievous and dangerous. Individual conscience, the sense of personal responsibility, is liable to be absorbed and lost in the bosom of any such hidden and mysterious power. Such organizations are the very things most liable to become the terrible engines of fanatics or of unprincipled villians. We want among us no Titus Oates Popish Plots, no Lord George Gordon Riots. They would disgrace the country and increase the power we would overthrow. Yet they are the natural offspring of such organizations. The frantic excesses which history records as the result of the fanaticism of religious or political hatred, teach a lesson which all would do well to ponder who are thoughtfully, or from any respectable impulse, disposed to throw themselves into any such movement as this. The bonds of society are but feeble ties amidst the fear and the hatred born of fear which the sense of the presence and environment of such unknown agencies inspires. C. S. H.

"THE SPIRIT OF TRUTH."

Several weeks ago, chance or something better put into our hands a book lately republished by Hooker of Philadelphia, and entitled "Phaethon; or, Loose Thoughts for Loose Thinkers." It is from the pen of the Rev. Charles Kingsley, an English clergyman who has lately made his appearance on the field of letters, but who seems likely to make no insignificant figure there, if life and health be spared him. The book is small in dimensions and in cost; a reader of ordinary speed can find the end of it in two hours at the most, and read it carefully as he goes. The work is cast into the form of the Socratic dialogue, and Socrates himself is represented as one of the interlocutors; but it shows that the author has penetrated far deeper than the mere form of those celebrated writings, and is thoroughly at home with their interior spirit and method. And how "loose" soever these "thoughts" may have appeared to the author, they seem anything but "loose" to us: his thinking is in our view very profound, subtle, and close; though, undoubtedly, in this case his thoughts come forth with something, if not more, of the ease, freedom, and negligence of mental dishabille; and are rendered so much more grateful and effective by this very circumstance, as to leave no doubt that it was a part of the author's art.

We read the little book through twice soon after it first came in our way, and found it much better on the second reading than on the first. We have just gone through it again, and like it still better on the third reading than on the second. Moreover, it still leaves an impression on our thoughts that will inevitably draw us back to it again.

Phaethon, who represents the author himself, and Templeton, an old friend and college-mate of the author, have been spending a long evening in company with one Professor Windrush, an American transcendentalist of the school of Emerson and Parker. It appears that Windrush's conversation was that of a thorough-paced subjectiveite, who knows no world but that within him, and is everlastingly talking about the "spirit of truth," while he allows nothing as true but what he spins out of his own bowels. So that he exemplifies the character of his set, whose way is, in seeking for the true and the good, to dive into themselves, to tumble up and down in their own reason and conceits, to keep pumping and squeezing their own spirits, and calling upon their understandings to divine; instead of going to the external sources of Scripture, history, nature, and the common reason of mankind. For such undoubtedly is the real genius of Emersonian transcendentalism. And as such it naturally inspires its possessors to acknowledge no teachings of wisdom but the notions, fancies, and crotchets generated in the fermentation of their own minds and sensibilities. Therefore it is, that their so-called communications of truth are so apt to be little or nothing else than paroxysms of effort to turn themselves inside out. And of course the whole ends by resolving or reducing truth into a mere paltry and impotent synonyme of sincerity. And because it leads a man, as under an entrancement, to fix his eyes upon nothing, where there are of course no bounds or limits to his vision, therefore it is that he so commonly fancies himself gazing into the abysses of the infinite. The point is capitally stated by the author thus: "Has not my complaint against Mr. Windrush's school been, that they will not accept the ground which is common to men as men, but disregard that part of the *Vox Populi*, which is truly *Vox Dei*, for that which is *Vox Diaboli*,—for private sentiments, fancies, and aspirations; and so, casting away the common sense of mankind, build up each man, on the pin's point of his own private judgment, his own inverted pyramid?"

Templeton is represented as a gentleman of fortune, of fine talents, of a finished education, and as having been run as a liberal candidate for Parliament. He is also distinguished as a Churchman, "the county papers" having been ringing lately "with the accounts of the beautiful new church which he had built, and the stained glass which he brought from Belgium, and the marble font which he brought from Italy; and how he had even given for an alterpiece his own pet Luini, the gem of Templeton House." But his early religious instructions were derived from the Calvinistico-Methodistical system of the Clapham School; which, by teaching him to look for the significations of Divine grace in the conscious workings of his own mind, have predisposed and prepared him to be entangled and caught by the visionary and fantastical utterances of the transcendental Professor. For such a course is really at bottom but an invoking one's own spirit to divine anddeliver oracles in regard to moral and religious truth; wherein it is precisely at one with the transcendental method. Besides, he whose mind has thus got stuck in the persuasion that the proper test of his being in a spiritual state is the having certain inward experiences, but who, after repeated trials, finds that he cannot work himself up to those experiences;—such an one will naturally take refuge in anything that holds out a substitute for that which he believes to be necessary, but has found to be in his own case impossible. And this is precisely what transcendentalism does: the difference being, that the transcendentalist builds upon such inward experiences as all men may have, much the same assurance of truth and grace, which the other builds upon such experiences as a man like Templeton cannot make himself have. And this it is, no doubt, that has ripened so many hundreds in our day for the teachings of such men as Professor Windrush.

But it is not our purpose to undertake an essay on the subject. All these points which we have suggested, and a hundred others equally important, are laid out with great clearness and felicity in the little book before us. Indeed, to our mind, it is full of choice things put forth with the delicacy and geniality of a true artist.

The book opens with a dialogue between Phaethon and Templeton, on the morning after the intercourse with Windrush. The two friends are out together on a fishing excursion; but their thoughts are so occupied with the last evening's conversation that they cannot heed their sport, and so they catch nothing. Of course they soon give it up, and fall to talking about the Professor and his oraculations; when it presently comes out that Phaethon, instead of sleeping upon those deep potations of wisdom, has sat up all night and written out a dialogue on the subject. As he happens to have the manuscript in his pocket, the reading of this takes the place of the sport they were out upon. The dialogue forms the main body of the book. It runs between Socrates, and Alcibiades, who is an admiring pupil of the Professor's, and Phaethon. We subjoin a considerable portion of the dialogue, hoping our readers will find as much pleasure in it as we have found; in which case they will be pretty sure to put themselves to the reading of the whole book:

Socrates. "Dear boy, you seem to wish that I should, as usual, put you off with a myth, when you begin to ask me about those who know far more about me than I do about them. Nevertheless, shall I tell you a myth?"

Phaethon. "If you have nothing better."

S. "They say then, that Prometheus, when he grew to man's estate, found mankind, though they were like him in form, utterly brutish and ignorant, so that, as Æschylus says:

> 'Seeing they saw in vain,
> Hearing they heard not; but were like the shapes,
> Of dreams, and long time did confuse all things
> At random:'———

being, as I suppose, led, like the animals, only by their private judgments of things as they seemed to each man, and enslaved to that subjective truth, which we found to be utterly careless and ignorant of facts as they are. But Prometheus, taking pity on them, determined in his mind to free them from that slavery and to teach them to rise above the beasts, by seeing things as they are. He therefore made them acquainted with the secrets of nature, and taught them to build houses, to work in wood and metals, to observe the courses of the stars, and all other such arts and sciences, which if any man attempts to follow according to his private opinion, and not according to the rules of that art, which are independent of him and of his opinions, being discovered from the unchangeable laws of things as they are, he will fail. But yet, as the myth relates, they became only a more cunning sort of animals; not being wholly freed from their original slavery to a certain subjective opinion about themselves, that each man should, by means of those arts and sciences, please and help himself only. Fearing, therefore, lest their increased strength and cunning should only enable them to prey upon each other all the more fiercely, he stole fire from heaven, and gave to each man a share thereof for his hearth, and to each community for their common altar. And by the light of this celestial fire they learnt to see those celestial and eternal bonds between man and man, as of husband to wife, of father to child, of citizen to his country, and of master to servant, without which man is but a biped without feathers, and which are in themselves, being independent of the flux of matter and time, most truly facts as they are. And since that time, whatsoever household or nation has allowed these fires to become extinguished, has sunk down again to the level of the brutes: while those who have passed them down to their children burning bright and strong, become partakers of the bliss of the Heroes, in the Happy Islands. It seems to me then, Phaethon and Alcibiades, that if we find ourselves in anywise destitute of this heavenly fire, we should pray for the coming of that day, when Prometheus shall be unbound from Caucasus, if by any means he may take pity on us and on our children, and again bring us down from heaven that fire which is the spirit of truth, that we may see facts as they are. For which if he were to ask Zeus humbly and filially, I cannot believe that He would refuse it. And indeed, I think that the poets, as is their custom, corrupt the minds of young men by telling them that Zeus chained Prometheus to Caucasus for his theft; seeing that it befits such a ruler, as I take the Father of Gods and men to be, to know that his subjects can only do well by means of his bounty, and therefore to bestow it freely, as the kings of Persia do, on all who are willing to use it in the service of their sovereign."

"So then," said Alcibiades laughing, "till Prometheus be unbound from Caucasus, we who have lost, as you seem to hint, this heavenly fire, must needs go on upon our own subjective opinions, having nothing better to which to trust. Truly, thou sophist, thy conclusion seems to me after all not to differ much from that of Protagoras."

S. "Ah, dear boy! know you not that to those who have been initiated, and, as they say in the mysteries, twice born, Prometheus is always unbound, and stands ready to assist them; while to those who are self-willed and conceited of their own opinions, he is removed to an inaccessible distance, and chained in icy fetters on untrodden mountain-peaks, where the vulture ever devours his fair heart, which sympathises continually with the follies and the sorrows of mankind? Of what punishment, then, must not those be worthy, who by their own wilfulness and self-confidence bind again to Caucaus the fair Titan, the friend of men?"

"By Apollo!" said Alcibiades, "this language is more fit for the tripod in Delphos, than for the Bema in the Pnyx. So fare thee well, thou Pythoness! I must go and con over my oration, at least if thy prophesying has not altogether addled my thoughts."

But I, as soon as Alcibiades was gone, for I was ashamed to speak before, turning to Socrates, said to him, all but weeping:

"Oh Socrates, what cruel words are these which you have spoken? Are you not ashamed to talk thus contemptuously to one like me, even though he be younger and less cunning in argument than yourself; knowing as you do, how, when I might have grown rich in my native city of Rhodes, and marrying there, as my father purposed, a wealthy merchant's heiress, so have passed my life delicately, receiving the profits of many ships and warehouses, I yet preferred Truth beyond riches; and leaving my father's house, came to Athens in search of wisdom, dissipating my patrimony upon one sophist after another, listening greedily to Hippias, and Polus, and Gorgias, and Protagoras. and last of all to you, hard-hearted man that you are? For from my youth I loved and longed after nothing so much as Truth, whatsoever it may be; thinking nothing so noble as to know that which is Right, and knowing it, to do it. And that longing, or love of mine, which is what I suppose Protagoras meant by the spirit of truth, I cherished as the fairest and most divine possession, and that for which alone it was worth while to live. For it seemed to me, that even if in my search I never attained to truth, still it were better to die seeking, than not to seek; and that even if acting by what I considered to be the spirit of truth, and doing honestly in every case that which seemed right, I *should often*, acting on a false conviction, offend in ignorance against the absolute righteousness of the Gods, yet that such an offence was deserving, if not of praise for its sincerity, yet at least of pity and forgiveness; but by no means to be classed, as you class it, with the appetites of brutes; much less to be threatened, as you threaten it, with infinite and eternal misery by I know not what necessary laws of Zeus, and to be put off at last with some myth or other about Prometheus. Surely your mother bare you a scoffer and pitiless, Socrates, and not, as you boast, a man-midwife fit for fair youths."

Then, smiling sweetly, "Dear boy," said he, "were I such as you fancy, how should I be here now, discoursing with you concerning truth, instead of conning my speech for the Pnyx, like Alcibiades, that I may become a demagogue, deceiving the mob with flattery, and win for myself houses, and lands, and gold, and slave-girls, and fame, and power, even to a tyranny itself? For in this way I might have made my tongue a profitable member of my body: but now, being hurried up and down in barren places, like one mad of love, from my longing after fair youths, I waste my speech on them; receiving, as is the wont of true lovers, only curses and ingratitude from their arrogance. But tell me, thou proud Adonis—This spirit of truth in thee, which thou thoughtest, and rightly, thy most noble possession—did it desire truth, or not?"

P. "But, Socrates, I told you that very thing, and said that it was a longing after truth, which I could not restrain or disobey."

S. "Tell me now, does one long for that which one possesses, or for that which one does not possess?"

P. "For that which one does not possess."

S. "And is one in love with that which is oneself, or with that which is not?"

P. "With that which is not oneself, thou mocker. We are not all, surely, like Narcissus?"

S. "No, by the dog! not quite all. But see now: it appears that when any one is in love with a thing, and longs for it, as thou didst for truth, it must be something which is not himself, and which he does not possess?"

P. "True."

S. "You, then, while you were loving facts as they are, and longing to see them as they are, yet did not possess that which you longed for?"

P. "True, indeed; else why should I have been driven forth by the anger of the gods, like Bellerophon, to pace the Aleian plain, eating my own soul, if I had possessed that for which I longed?"

S. "Well said, dear boy. But see again. This truth which you loved, and which was not yourself or part of yourself, was certainly also nothing of your own making?—Though they say that Pygmalion was enamoured of the statue which he himself had carved."

P. "But he was miserable, Socrates, till the statue became alive."

S. "They say so: but what has that to do with the argument?"

P. "I know not. But it seems to me horrible, as it did to Pygmalion, to be enamoured of anything which cannot return your love, but is, as it were, your puppet. Should we not think it a shameful thing, if a mistress were to be enamoured of one of her own slaves?"

S. "We should; and that, I suppose, because the slave would have no free choice whether to refuse or to return his mistress's love; but would be compelled, being a slave, to submit to her, even if she were old, or ugly, or hateful to him?"

P. "Of course."

S. "And should we not say, Phaethon, that there was no true enjoyment in such love, even on the part of the mistress; nay, that it was not worthy of the name of love at all, but was merely something base, such as happens to animals?"

P. "We should say so rightly."

S. "Tell me, then, Phaethon,—for a strange doubt has entered my mind on account of your words,—this truth of which you were enamoured, seems, from what has been agreed, not to be a part of yourself, nor a creation of your own, like Pygmalion's statue:—how then has it not happened to you to be even more miserable than Pygmalion till you were sure that truth loved you in return?—and, moreover, till you were sure that truth had free choice as to whether it should return or refuse your love? For, otherwise, you would be in danger of being found suffering the same base passion as a mistress enamoured of a slave who cannot resist her."

P. "I am puzzled, Socrates."

S. "Shall we rather say, then, that you were enamoured, not of truth itself, but of the spirit of truth? For we have been all along defining truth to be 'facts as they are,' have we not?"

P. "We have."

S. "But there are many facts as they are, whereof to be enamoured would be base, for they cannot return your love. As, for instance, that one and one make two, or that a horse has four legs. With respect to such facts, you would be, would you not, in the same position as a mistress towards her slave?"

P. "Certainly. It seems, then, better to assume the other alternative."

S. "It does. But does it not follow, that when you were enamoured of this spirit, you did not possess it?"

P. "I fear so, by the argument."

S. "And I fear, too, that we agreed that he only who possessed the spirit of truth saw facts as they are; for that was involved in our definition of the spirit of truth."

P. "But, Socrates, I knew, at least, that one and one made two, and that a horse had four legs. I must then have seen some facts as they are."

S. "Doubtless, fair boy; but not all."

P. "I do not pretend to that."

S. "But if you had possessed the spirit of truth, you would have seen all facts whatsoever as they are. For he who possesses a thing can surely employ it freely for all purposes which are not contrary to the nature of that thing; can he not?"

P. "Of course he can. But if I did not possess the spirit of truth, how could I see any truth whatsoever?"

S. "Suppose, dear boy, that instead of your possessing it, it were possible for it to possess you: and possessing you, to show you as much of itself, or as little, as it might choose, and concerning such things only as it might choose: would not that explain the dilemma?"

P. "It would assuredly."

S. "Let us see, then, whether this spirit of truth may not be something which is capable of possessing you, and employing you, rather than of being possessed and employed by you. To me, indeed, this spirit seems likely to be some demon or deity, and that one of the greatest."

P. "Why then?"

S. "Can lifeless and material things see?"

P. "Certainly not; only live ones."

S. "This spirit, then, seems to be living; for it sees things as they are."

P. "Yes."

S. "And it is also intellectual; for intellectual facts can be only seen by an intellectual being."

P. "True."

S. "And also moral; for moral facts can only be seen by a moral being."

P. "True also."

S. "But this spirit is evidently not a man; it remains, therefore, that it must be some demon."

P. "But why one of the greatest?"

S. "Tell me, Phaethon, is not God to be numbered among facts as they are?"

P. "Assuredly; for He is before all others, and more eternal and absolute than all."

S. "Then this spirit of truth must also be able to see God as He is."

P. "It is probable."

S. "And certain, if, as we agreed, it be the very spirit which sees all facts whatsoever as they are. Now tell me, can the less see the greater as it is?"

P. "I think not; for an animal cannot see a man as he is, but only that part of him in which he is like an animal, namely, his outward figure and his animal passions; but not his moral sense or reason, for of them it has itself no share."

S. "True; and in like wise, a man of less intellect could not see a man of greater intellect than himself, as he is, but only a part of his intellect."

P. "Certainly."

S. "And does not the same thing follow from what we said just now, that God's conceptions of Himself must be the only perfect conceptions of Him? For if any being could see God as He is, the same would be able to conceive of Him as He is; which we agreeed was impossible."

P. "True."

S. "Then, surely, this spirit which sees God as He is, must be equal with God."

P. "It seems probable; but none is equal to God except Himself."

S. "Most true, Phaethon. But what shall we say now, but that this spirit of truth, whereof thou hast been enamoured, is, according to the argument, none other than Zeus, who alone comprehends all things, and sees them as they are, because He alone has given to each its inward and necessary laws?"

P. "But, Socrates, there seems something impious in the thought."

S. "Impious, truly, if we held that this spirit of truth was a part of your own self. But we agreed that it was not a part of you, but something utterly independent of you."

P. "Noble would the news be, Socrates, were it true; yet it seems to me beyond belief."

S. "Did we not prove just now concerning Zeus, that all mistakes concerning Him were certain to be mistakes of defect?"

P. "We did, indeed."

S. "How do you know, then, that you have not fallen into some such error, and have suspected Zeus to be less condescending towards you than He really is?"

P. "Would that it were so! But I fear it is too fair a hope."

S. "Do I seem to thee now, dear boy, more insolent and unfeeling than Protagoras, when he tried to turn thee away from the search after absolute truth, by saying sophistically that it was an attempt of the Titans to scale heaven, and bade thee be content with asserting shamelessly and brutishly thine own subjective opinions? For I do not bid thee scale the throne of Zeus, into whose presence none could arrive, as it seems to me, unless He himself willed it; but to believe that He has given thee from thy childhood a glimpse of his own excellence, that so, thy heart, conjecturing, as in the case of a veiled statue, from one part the beauty of the rest, might become enamoured thereof, and long for that sight of Him which is the highest and only good, that so his splendour may give thee light to see facts as they are."

P. "Oh, Socrates! and how is this blessedness to be attained?"

S. "Even as, the myths relate, the Nymphs obtained the embraces of the Gods; by pleasing Him and obeying Him in all things, lifting up daily pure hands and a thankful heart, if by any means he may condescend to purge thine eyes, that thou mayest see clearly, and without those motes, and specks, and distortions of thine own organ of vision, which flit before the eyeballs of those who have been drunk over night, and which are called by sophists subjective truth; watching everywhere anxiously and reverently for those glimpses of his beauty, which He will vouchsafe to thee more and more as thou provest thyself worthy of them, and will reward thy love by making thee more and more partaker of his own spirit of truth; whereby seeing facts as they are, thou wilt see Him who has made them according to his own ideas, that they may be a mirror of his unspeakable splendour. Is not this a fairer hope for thee, O Phaethon, than that which Protagoras held out to thee,—that neither seeing Zeus, nor seeing facts as they are, nor affirming any truth whatsoever, nor depending for thy knowledge on any one but thine own ignorant self, thou mightest nevertheless be so fortunate as to escape punishment; not knowing, as it seems to me, that such a state of ignorance and blindfold rashness, even if Tartarus were a dream of the poets or the priests, is in itself the most fearful of punishments?"

P. "It is, indeed, my dear Socrates. Yet what are we to say of those who, sincerely loving and longing after knowledge, yet arrive at false conclusions, which are proved to be false by contradicting each other?"

S. "We are to say, Phaethon, that they have not loved knowledge enough to desire utterly to see facts as they are, but only to see them as they would wish them to be; and, loving themselves rather than Zeus, have wished to remodel in some things or other his universe, according to their own subjective opinions. By this, or by some other act of self-will, or self-conceit, or self-dependence, they have compelled Zeus, not, as I think, without pity and kindness to them, to withdraw from them in some degree the sight of his own beauty. We must, therefore, I fear, liken them to Acharis, the painter of Lemnos, who, intending to represent Phœbus, painted from a mirror a copy of his own defects and deformities; or perhaps to that Nymph, who finding herself beloved by Phœbus, instead of reverently and silently returning the affection, boasted of it to all her neighbours, as a token of her own beauty, and despised the God; so that he, being angry, changed her into a chattering magpie; or again to Arachne, who having been taught the art of weaving by Athene, pretended to compete with her own instructress, and, being metamorphosed by her into a spider, was condemned, like the sophists, to spin out of her own entrails endless ugly webs, which are destroyed, as soon as finished, by every slave-girl's broom."

P. "But shall we despise and hate such, O Socrates?"

S. "No, dearest boy, we will rather pity and instruct them lovingly; remembering always that we shall become such as they the moment we begin to fancy that truth is our own possession, and not the very beauty of Zeus Himself, which He shows to those whom He will, and in such measure as He finds them worthy to behold. But to me, considering how great must be the condescension of Zeus in unveiling to any man, even the worthiest, the least portion of his own loveliness, there has come at times a sort of dream, that the divine splendour will at last pierce through and illumine all dark souls, even in the house of Hades, showing them, as by a great sunrise, both what they themselves, and what all other things are, really and in the sight of Zeus; which if it happened, even to Ixion, I believe that his wheel would stop, and his fetters drop off of themselves, and that he would return freely to the upper air, for as long as he himself might choose."

Just then the people began to throng into the Pnyx; and we took our places with the rest to hear the business of the day, after Socrates had privately uttered this prayer:

"O Zeu, give to me and to all who shall counsel here this day, that spirit of truth by which we may behold that whereof we deliberate, as it is in Thy sight!"

THOUGHTS ON CURRENT EVENTS.

In the concluding paragraph of our last article, we spoke of the manner in which the action of the Convocation had been received in England. The remarkable progress of the movement, the final success of which now seems to be assured, is, under Divine Providence, mainly to be attributed to the wisdom which He has vouchsafed to grant to those who have been its conductors. Nowhere has this wisdom been more evident than in the reports of the committees which had, under various names, to deal with the Constitution of Convocation itself. Their labours were of two descriptions. They have settled the rules, agreeably to which the body is to conduct business. They have in so doing been wisely governed, not by that which was abstractly right, or most likely to produce what they might consider good, but by the precedents, or remaining accounts of that which has been actually done. They have thus placed Convocation, in such matters, on ground very like that on which Parliament stood in the reigns of the later Plantagenets and the older Tudors. The struggle between the two Houses, which continued from the Revolution of 1688 to the reign of George I., had its origin in the jealousy which was felt by the Churchmen, or, if you will, the High Churchmen, of the Lower House, of the Erastian prelates who composed the Upper. It took the form of a struggle against the privileges of the Archbishop and of the Upper House, that is, of an attempt to do what Parliament had already done. The Lower House desired that Convocation should assume the form of a modern Parliament, in which the two Houses are recognized as equals, except in some points of etiquette. The old forms acknowledged a superiority on the part of the Upper House, which disappeared by degrees, passing slowly out of the region of the substantial into that of the formal. The House of Lords had more than two centuries ago been driven into the latter position. The House of Bishops had, when Convocation was suppressed, only arrived at what may be called an intermediate state.

The attempt of the Lower House to emancipate itself from the remaining marks of inferiority led to the suppression of Convocation, because the movement was, practically, directed against Erastianism, and was suspected to be in intention revolutionary, and to tend towards the restoration of the fallen dynasty. Nor was this idea entirely without foundation. Some of the leaders undoubtedly desired the restoration of the Stuarts. Whatever may have been the motives of the movers, the effect was to bring on a struggle for power between the two Houses, which enabled the government to lay aside both, and furnished the strongest argument against their revival. The committees of both Houses have on the present occasion adopted the course of true wisdom, by going back to the actual state of things before the struggle commenced. Every point then disputed between the two Houses has now been yielded by the Lower, and a basis thus settled upon which they can do business without clashing with each other; yet which, if we are not mistaken, will be found, practically, to give to the Lower House all the powers necessary to make itself felt in the legislation of the Church. It has an absolute negative, the power of appointing its own committees, and that of suggesting propositions to the Upper House in the form of petitions, although not in that of proposed canons or bills.

In the same spirit two of the four claims of the Archbishop have been acknowledged. One of them is hardly capable of being abused, and the other has not been attempted to be used during the attempt at reviving Convocation, and is not likely to be abused or even used again. Two others have been pronounced doubtful, and under that stigma will be very unlikely to be used. One of them, that of refusing to put a question moved by a member, has not been practically asserted by the present Archbishop. The other, that of prorogation *sine consensu fratrum*, has been asserted, but not exercised in any case in which there was any serious desire to continue the session. In this department Convocation had, without license from the Crown, power to do all that was necessary. It has been done, and in that point of view the Church is now ready to apply for a license to transact business, since she has got her machine in a condition to work.

But although the machine will work, that is, is in repair, all men are agreed that it needs improvement, if it is to work well. There must be a reform in Convocation. But the passage of an Ecclesiastical reform bill requires the license of the Crown. The reform will not be complete until the Convocations of the two English and perhaps of the two or four (?) Irish Provinces are united, and until the true laity are admitted to a voice, at least in matters of discipline. But it is necessary that the reform should begin by degrees, and that before these new elements are introduced into the Ecclesiastical Parliament, those which are already there should be adjusted to the satisfaction of the public. This is proposed to be done by an extension of the right of suffrage, by an equitation of the representation among the constituencies, to produce which a slight extension of the number of representatives is requisite. The next step must be to ask for a license to consider this reform. It can only, as it seems to us, be refused on the ground that a reformation in Convocation is unnecessary because Convocation is never to be permitted to transact business. But if there be business which ought to be done, and which no body but Convocation can do, this ground can scarcely be taken. With great wisdom the other committees have gone on to show that there is business, which is the proper business of Convocation, which requires action.

In so doing, they have touched on subjects which are more practically interesting to the American Church, because they relate to wants which she also feels, and the means of meeting which have been, and in fact now are, under consideration by those to whom she has committed authority for that purpose. One of the matters in which changes are suggested, the separation of the Morning Service, Litany, and Communion Service, does not seem immediately to touch us. The events arising from the practice of using them all together are more felt in the mother Church, where the services are longer. Moreover, there does not seem to be in this country any real or even fancied impediment to their separation. In England it is supposed that there is one. If, as we have heard, it is connected with the Act of Uniformity, it is beyond the reach of Convocation, which can do nothing but petition Parliament. The last remark applies, we suspect, with more truth and reality to the other schemes of improvement. They resolve themselves into the compilation of new services to be used on certain occasions. Into the details of those proposed it is not necessary for us now to enter. A somewhat similar proposal was made during the General Convention of 1853, and met with much favour, although it did not prevail. It differed from the English scheme in that the abridged services were not to be set out by the authority of the Church, but power was to be given to each bishop to set out one for his own diocese.

The idea seemed to be resisted, and in some degree maintained, on the ground that the responsive parts of the service were to be omitted. But the Rev. Mr. Trapier of South Carolina, who was one of its advocates, seemed to place more stress on the power of using the morning lessons in the evening, in places where there is but one service, so that ignorant congregations may have an opportunity of hearing the Gospels read as well as the Epistles. His view seemed to us to have much force. But the real difficulty of adapting our service to missionary purposes, we apprehend, lies in its length. Its responsive character is, we think, one of its advantages. It strikes those who are not accustomed to it, and fixes their attention. Being called upon to repeat the words, they are more easily fixed in the minds of the ignorant, and moreover the necessity of knowing them is more pressing. We know persons who can repeat the responsive parts of the service, who could scarcely recite any one of the continuous prayers. But when the minister is reciting prayers in which men cannot join, because they do not know them beforehand, they naturally fall into the position of listeners, that which they occupy in dissenting places of worship. In our judgment, what is wanted for missionary purposes is a short responsive service.

Something of this kind, it seems now probable, was the intention, at least in part, of the memorial presented to the House of Bishops by the Rev. Dr. Muhlenberg and other respected presbyters of the Church. We confess that we looked and still look upon this movement with some apprehension, founded in part on the vagueness of the memorial, and in part on the suggestion with respect to ordaining persons who are not to be subject in all respects to the discipline of the Church or bound to accept all her doctrines. Such a measure as seems here indicated we could not contemplate without actual dismay. Unwarranted by any precedent in any age of the Church, it seems to us full of practical evils. These men will not long be content to be excluded from the councils of the Church, if indeed it is the intention that they should be so excluded. If they are admitted we must look for a convulsion, ending in a schism like that which has severed the Presbyterian community, unless the members of the Church who adopt her system entirely should be so swamped as to be rendered unable to maintain the present doctrines of the Church. This, we need not say, must lead to a schism of another form.

The Commission of Bishops, to which this memorial has been referred, has sat, and some semi-official information has appeared in the columns of *The Churchman*. We are obliged to say, that it is scarcely less vague than the memorial itself, and involves an alarming hint about "re-uniting separate bodies of Protestant Christians," "who hold essentially the same faith." This we believe to be a dangerous chimera. Those bodies are separated from the Church because they hold, and we think rightly, that they do not hold the same faith with her.

But our present business is with the formularies of the Church. We feel boound to say that the suggestion of liberty of variation and omission in our formularies is one of an eminently dangerous character. We learn with pleasure that the word formularies is to be so understood as to exclude the offices of the Church. But what is the precise distinction? is the baptismal service an office or a formulary? What is the communion service? Still we have great objections to variations or omissions, at the discretion of any minister, in our daily services. The doctrine of the Church is kept in the minds and hearts of her children by her devotional formularies. If ministers are at liberty to select for use those parts of her services which favour one side of her two-fold doctrine, neglecting the other, the doctrinal views of the people may be very much changed.

We believe that shorter services are necessary on some occasions; although we venture to differ from the Committees of Convocation, by not believing the daily service to be one of those occasions. If this be so, let services be carefully prepared by authority, in which the doctrines of the Church shall be carefully preserved, and let the use of them be rigidly enforced, upon the occasions upon which they are required, while on those on which no curtailment is absolutely necessary, the present services are retained, so that nothing may be lost to the people. This course is more abundantly necessary, if we are to have a class of clergy who are to be emancipated from our discipline, and from the obligation of our doctrinal formularies. H. D. E.

Baltimore, Aug. 27, 1854.

ST. MARY'S CHURCH, BURLINGTON.

The new church is situated some twenty rods to the west of the old edifice, and is surrounded on three sides by rich and varied foliage, casting its moving shadows upon the headstones of the departed who sleep under the green turf in peace. The grounds of the church are, we believe, about 10 acres in extent—a rich memorial of the labours of Talbot, of old. The church is built after the designs of Mr. Upjohn. It is cruciform, consisting of chancel and sacristy, nave with south porch, transept, tower and spire. There is neither clerestory nor aisles. The material is brown stone, hammered. The style, first-pointed, with a considerable sprinkling of second-pointed, in the tracery of the windows, and in the wood work and decoration. The chancel and transept are of the same height as the nave, being each two bays in depth; the nave being of *five* bays, with the south porch in the second. Each arm of the cross contains a triplet window at the end. The side windows are also alike throughout, being of two lights, with trefoiled head. The three doors—at the west end, in the south porch, and the end of the south transept,—are all of pine, painted in *imitation* of black walnut. Buttresses of two set-offs divide the bays, all round the building. The gables are coped and pointed with finials, except the chancel gabel, which bears a cross flory of stone. The roof is of very good pitch, and is covered with tin painted a dark brown. The tower rises at the intersection of the nave and transepts, about 24 feet square, of only one stage above the ridge of roof, perfectly plain, having one small single window on each face, provided with luffer boards. These belfry windows are rather too small and the tower strikes us as rather too low. The spire is a broach boldly curved at the base, thus giving a remarkably vigourous effect to the up-springing lines of the spire, which is octagonal, with plain ribs on the angles, and two rows of single spire-lights. A plain cross of iron gilded, (almost invisible, except in strong sunlight) crowns this slender and effective spire. At the angles of the tower, just rising above the roof, are short buttresses, the effect of which is rather unpleasant. They appear to rest upon the roof. At the northwest angle of the tower is the stair turret, which is maked by a bold peculiarity of treatment, having a *double* projection, which is needed from the fact that the square of the tower on the outside is considerably less than the width of the nave and transept. Each division of this stair-turret is finished with a low pyramidal cap of stone. The sacristy is in the northeast angle, having square-headed door and windows, and awkwardly blocking up one window of the north transept. The harmony of the whole bulding is remarkably fine, and that springing spire, guarded by its attendant gables and surrounded by its beautiful foliage, is an object which may well be dear to every Burlingtonian. The interior shows more faults as well as more beauties than the exterior. The west end is blocked up by a gallery for the students of Burlington College, cutting across two of the lateral windows. The south transept is blocked up by a similar gallery, for the pupils of St. Mary's Hall, with similar obstructions to more lateral windows. These galleries were reluctantly admitted, as unavoidable necessities, and the one is utterly invisible from the other. The north transept, at its north end, has a platform about three feet high, occupied by the organ, which almost wholly blocks up the northern triplet. The nave and transept are seated with open benches, with standard ends trefoiled at the top; and a central alley, paved with square blocks of brown stone. The lantern under the tower is a peculiar feature. The tower is supported on four huge piers, seven feet in diameter, which project some four feet beyond the walls having their square edges chamfered down to an octagon. These four piers bear equallly massive arches, of equal height. The lantern above is lighted by four small single-light windows, with very deep splay, and filled with richly tinted glass. The ceiling of the lantern is in square panels, which are arranged to act as ventilators. They are painted in a style corresponding with the rest of the church. The walls and piers are finished inside, with plain rough white plaster. The font is just outside the chancel arch, on the south side. It is large, octagonal, on a step; the whole being of Caen stone. The eight sides of the bowl bear alternately, in panels, four angels with scrolls, and four emblems. On the scrolls are the words, *By one Spirit we are all Baptized into one body*. The emblems are the Hart drinking, the Pelican in her piety, the Lamb, and the Dove. The carving of these is of remarkable excellence, boldly and beautifully undercut, and in the purest ecclesiastical style, by Mr. Rowe, of the firm of Wheaton & Brown Newark. The shaft of the font is also beautifully panelled, and the mouldings are in excellent harmony. It was designed by Dudley & Condit. The pulpit, a decagon, stands against the north pier of the chancel arch. Its sides are panelled, with angle-shafts, and rests upon a short stem. It is surmounted by a sounding-board of a low pyramidal shape, supported by brackets, and is of very good height. The preacher can be seen and heard by nearly every person in a full congregation. The choir is three (stone) steps above the nave, the sanctuary one above the choir, and the altar one more, extending across the chancel. The chancel is paved with Minton's encaustic tiles, (from the depot of Miller, Coates & Youle, 279 Pearl-street,) the pattern increasing in richness the nearer to the altar. The lectern is very plain, standing on the second step under the chancel arch. It will be replaced hereafter by a richer one, of bronze. The choir is furnished on each side with a stall-bench against the wall, which will accommodate about six on a side. Before these are two other seats, one step lower, for the choir of men and boys; each having, at its western end, a separate seat for one of the officiating clergy. The book-board is simply panelled. At the east end of the south stall-bench stands the Bishop's chair, (or throne as it used to be called.) It is elevated three steps above the choir floor, richly panelled below, and has a canopy of richly cusped and crocketed tabernacle work, supported on slender cluster shafts, rising from the four corners of the solid work below. This—the handsomest Bishop's seat in the country—was designed by Dudley & Condit, and presented by the Alumni of Burlington College. At its northeastern angle stands a Bishop's pastoral staff, with which are connected very interesting associations. It is made of the old oak found in the ruins of St. Augustine's, Canterbury, at the time when it was restored to the Church, and rebuilt as a Missionary College. It is shod with metal, has an *Agnus Dei* carved in the floriated head, and is adorned with colour and gilding. It was presented, several years ago, to the Bishop, by Mr. Beresford Hope, the munificent founder of St. Augustine's Missionary College, and one of the most zealous, and liberal, as he is one of the wealthiest, leading laymen in our Mother Church of England. In the sanctuary are three *sedilia* on the south side, quite plain, the eastern one being on the upper step. On the north is a neat bracket credence, and a plain Bishop's chair. The altar is surrounded by an open arcade of detached shafts and cusped arches, the upper surface being inlaid with five crosses of holly wood. The sanctuary rail is rather slight. All the furniture of the church which we have enumerated—altar, sedilia, Bishop's chair and throne, stalls, pulpit, the panelled fronts of the galleries, the seats in the nave and transept, the low wainscot around all the wall, and the organ-case—are of solid black walnut.

The glass is of very good manufacture, by Sharp & Steel, being of trefoiled and pointed quarries, with coloured borders and heads, in all the windows except the four triplets and the eight lantern windows. The triplets are filled with rich pattern glass, with emblems in medallions, in which the colours are very successfully harmonized. The altar window is the richest, having a red cross with golden glory, amid clouds, in the central light (not in the purest ecclesiastical style, however,) the dove in the head, the wheat-sheaf and grape-cluster in the side lights. The effect of these richly coloured windows is slightly heavy for want of a little sprinkling of *white* light. The three side lights of the chancel are memorials. In a broad band across the centre (not in good taste) they bear the following legends:—that on the south side of the sanctuary "*In memoriam Rev. Johannis Talbot, A. M., hujus Ecclesiæ Fundatoris, A.D., MDCCIII*;" that on the North side, "*In memoriam Rev. Caroli Henrici Wharton, D.D., hujus Ecclesiæ Rectoris, A. D., MDCCXCVI. MDCCCXXXIII*;" that on the south side of the choir bears a similar inscription in memory of the Rev. Mr. Winslow, formerly the Bishop's assistant in the parish. These windows, except in their inscriptions, differ in nothing from the other side windows of the church.

But the most striking feature of the interor is the polychromatic decoration, which is the most brilliant and successful specimen yet given us by Mr. Akeroyd, of his skill. The ceilings of nave, transept and lantern are of deep, pure ultramarine blue, the principals, purlines, braces and joists being adorned with plain red, white and green. The chancel roof is far richer, the blue being relieved with roses and lilies, and the beams being delicately picked out with flowers and foliage. The East wall, from the string-course under the window, is divided into three compartments, the two at the ends having a blue ground, the larger, in the centre, being of red; and the diaper-work in all being bold and effective. Over the altar appears the IHC in a glory, very elaborately wrought out, a floriated cross being on either side. Under the string-course runs the illuminated inscription:—"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. St. John, iii. 16." (The *reference* should never be added. It is to be taken for granted that good Christian people *know* the words to be those of Holy Scripture.) The front of the altar is the richest of all, being mainly of red and gold. A delicate sprig runs round the chancel windows and door. The roof of the south porch is also very prettily picked out with white flowers on a blue ground; and over the south door is the illuminated text, "Keep thy foot when thou goest into the house of the Lord." Such truly beautiful specimens of ecclesiastical art as this—richly solemn yet with nothing gaudy or tawdry in effect—will speedily render wall decoration as universal in our new churches, as stained glass.

The dimensions are as follows:—chancel 35 feet deep by 23 wide; transepts, 32x23: nave 95x23. Height of walls to eaves 20 feet; to ridge 40; to tower cornice 60; to top of cross on spire 174 feet.

The cost of the whole of this beautiful new edifice has been about $50,000.

Report of the Committee Appointed to Relieve the Destitute Chinese in New York.—The Committee of Ten appointed for the above purpose, at a meeting held in St. George's Church, Beekman street, on the 19th of June, present the following Report to those who have assisted by their contributions to carry out the objects contemplated. Those objects were:

1. To provide passages for such as desired to leave New York and return to China, or go elsewhere; and
2. To find suitable situations for those who preferred to remain in this country.

With regard to the first of these two classes, the Committee found, after minute and careful examination, that the thing they themselves requested was the best that could be done for them under the circumstances. Their previous habits of life had been such that little could be reasonably expected of them in the way of industry and steadiness, and their personal character was so little to be relied on, that to have introduced them into families as servants would have been at the risk of transplanting into our homes some of the worst vices of heathendom. Moreover, their own minds were bent upon going away, and they would hardly have thanked us to do anything else for them than to help them on their way. It was therefore proposed that they should be sent to California, where they will soon feel at home among the thousands of their countrymen who have found their way there, and where Christian Misionary efforts have been commenced for the benefit of the Chinese—especially such as speak the Canton dialect, to which Province these men belong. Twenty-two availed themselves of this proposal, and were sent to San Francisco on the 6th July, in the *Illinois*. Four, however, persisted in their preference for Canton, and therefore passages were provided for them in the *Houqua*, which sailed a few days afterwards.

As to the second class—those who prefer to remain in this country—they have been provided for as follows. Six of their number, who professed a strong desire to be instructed in the English language, have been placed in a small house in the suburbs of New York, where they will be temporarily maintained at a moderate expense, and then disposed of according to what shall appear to be the most suitable way.

It remains only to say a few words concerning the ten or twelve who ask to be put in the way of getting employment here. They have been removed from the vile lodgings in which they were found, and placed in a decent boarding-house, where they are now waiting—ready and willing to avail themselves of any good opportunity that may be presented of earning their own livelihood.

In presenting these statements to those who have cooperated in this undertaking, the Committee take occasion to make their best acknowledgments for the prompt manner in which they have been sustained in carrying through the work they undertook.

By order of the Committee,

E. W. Syle, *Secretary*. Pelatiah Perit, *Chairman*.

53 Broadway, 18th July, 1854.

ADVERTISEMENTS.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
Wholesale warehouse, as for the last 30 years, at No. 120 Chatham street je3–1y–6h

MISS HAINES begs respectfully to give notice to her friends and the public that her school, No. 19 Gramercy Park, will re-open on Thursday, September 14.
Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co., No. 252 Broadway, or at Messrs. Doremus & Nixon, No. 21 Park Place. Applications for admission of pupils can be made by letter, addressed to Miss Haines, at her residence.
New York, July 5, 1854–jy15–8t

COLLEGE OF ST. JAMES, MARYLAND.—The Thirteenth annual session will commence on Monday, Oct 2d, when the duties of the COLLEGE and the GRAMMAR SCHOOL will be resumed. Charge for the whole session of ten months in either department, $300; payable semi-annually in advance. For copies of the register, or for fuller information, address the rector, the Rev. Dr. Kerfoot, College of St. James P. O au12–8t

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., **104** Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH

R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10–1y–5

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. **158** Bowery, **five doors above Broome street,** New York
Watches of every description carefully repaired. je10–1y–5

JAMES, HATTER, St. Nicholas Hotel, **525** Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3–6m–5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond street, N. Y.
AARON WRIGHT. [my27–1y–5] BENJ. F. BAILEY.

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, **733** Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27–1y–5

MARBLE WORKS.—S. KLABER, **160** Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27–1y–5

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN Monuments, **343** and **345** Bowery, corner of Third street, New York. my6–1y–5

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Carpeting,
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Druggets,
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No. **379** Broadway, corner White street, New York
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SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, **57** Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27–1y 5

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20–1y

STAINED GLASS FOR CHURCHES, &c., manufactured by SHARP & STEEL, No. 216 Sixth avenue, N. Y. Designs and estimates sent to all parts of the country. au19–1y

TEA, TEA, TEA.—67 Catharine street, opposite Oak, and 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27–1y] JOHN WATSON, Proprietor.

LITERATURE.

Hard Times, by Charles Dickens. McElrath & Co. Harpers.

At the commencement of this story in the *Household Words*, it may be remembered, we called attention to its promise of good service to the world in the exposure of the heartless system of education getting to be altogether too prevalent, which was conscious only of material facts, and ignored altogether the higher instincts and necessities of imagination and faith. This was the work undertaken in Mr. Dickens' early chapters, which struck what he himself terms more than once the key note of the performance. Now that the whole story is finished, it may be as well to note the manner in which his idea has been carried out, and how far the influence of the book extends, or in what way it serves for a remedy of the difficulties discovered.

The scene of this story is Coketown, a representative of one of the hard, overworked manufacturing cities, which may stand for Manchester, where we have on the one side an immense population of hands in the mills, and on the other the managing proprietors. We are introduced to three families; one of an honest, questioning operative, Stephen Blackpool, who is able to get no farther in the social problem working out around him than that it is all "a muddle"; the others, of a member of Parliament from the district, Thomas Gradgrind, a blue-book embodiment of facts and statistics, and "Josiah Bounderby of Coketown", a hard, blustering, successful man of business, of imperious will, whose humour it is to be a man of consequence, and attract a certain influence and admiration to himself by

his favourite sin
The pride that apes humility.

On these people, and persons immediately associated with them, the whole story is dependent; to whom we should add a highly important circus company, which serves not only the purpose of relief and contrast to the main sombre development of the matter-of-fact people, but plays a leading part in helping out the plot and action of the piece. The *dramatis personæ*,—for Dickens' later writings have very much of a stage character,—being thus few in number, the action is concentrated to suit the comparatively limited space of thirty-seven short chapters, to which, on this occasion, the novelist has limited himself. In size the book holds an intermediate place between one of the author's small Christmas tales and the twenty months' series to which he has extended his leading works. In some respects, though somewhat hurried in its conclusions, the work gains by the compression. It has more dramatic force and precision; and we are not certain that we lose anything for want of a longer acquaintance with the characters. We are introduced to them at their height, and they are so strongly individualized, with the author's usual pregnant description for the accessories, that we may follow out the suggestions and continue the acquaintance in the world for ourselves. We may be sure that we shall meet the Gradgrinds and Bounderbys in society again. Though full-blown specimens are not so common this side of the water, where the iron machinery of labour is yet in its infancy, they are coming on even in America. Nor is it necessary to wait for an improvement of Dickens' personages till we meet the individuals of the class. Founded, as they commonly are, on broad types of human nature, with that infusion of the ideal or poetical element which is one of his leading characteristics, the moral transcends the particular example, and we may find ourselves making application of Coketown, personal and other, in an atmosphere entirely unclouded by smoke, and among people guiltless of the abomination of manufacturing or mill-owning.

It is cheering to find the originality and vigour of Dickens' style maintaining themselves after the wear and tear of his numerous writings, the unflagging brilliancy of which has kept pace with their voluminous extent. In point of production of characters in English fiction, Dickens has only one competitor in the number of his creations, Sir Walter Scott. Living people still start at will with the movements of his pen, and his eager imagination still vitalizes every portion of his narrative. If it is said, as it may be with considerable truth, that Dickens' characters are very much impersonations of a preconceived idea, it may be replied that they are men and women too, and that the former condition is not at all in the way of their general acceptance—since they may be drawn upon for frequent illustration of the principles which they represent at work in society. In other words, these characters are idealized humanities, moving with a will and purpose—hence they are so often quoted in conversation, in speeches and in the newspapers. Within the compass of this moderate-sized volume, there are at least half a dozen of these convenient beings, the benefactors of dull writers or lethargic talkers, who may supply humour or wisdom for a passing remark, a speech or an essay. Such is Gradgrind, omnipotent in facts and figures, ready to reduce everything in life to a mathematic formula in his tables and schedules, a type of the political economy class of politicians; the listless Harthouse, indifferent and heartless, who trades upon the artificial capital the former has accumulated; Jo Bounderby, the impersonation of the noisy, bullying side of the moneyed Englishman; the youth Bitzer, who has reduced virtue to a selfish calculation of success in the world, and pursues his plan with instinctive adroitness; and the unprincipled youth, Tom Gradgrind, with an inevitable propensity, fostered by his wretched education, of going to the dogs, as the phrase is; and never-to-be-forgotten lisping Mr. Sleary, with his good-natured showman philosophy of life—one of a class of people with whom the author is especially at home. The female folk, too, are as numerous; that strongly-drawn, venomous piece of fallen gentility, Mrs. Sparsit, with her family connection with the Scadgers and "a Powler"; the thin fading life of Mrs. Gradgrind, always weak, but extinguished by the ologies thrown at her poor head; the perplexed, thwarted nature of Louisa, and the generous natural growth of the clown's daughter Cecilia; with the prudent womanhood of Rachael.

The book opens with a school, in which the scientific fact system of education is at work, and the seed of a material culture is sown, which is to reap in the sequel a ripe harvest of misery and iniquity. Nature, repressed and crowded out at every aspiration of the youthful mind, takes a terrible revenge, in selfishness and profligacy, and the perversion of faculties which a better training would have educated to virtue. In the Gradgrind family, the natural weakness of the son becomes rottenness and villany, the daughter is barely saved from the general wreck, and the father wakes up at last to the consciousness that in his elaborately-constructed system of education he has happened to leave one of the forces out,—the little item of nature.

We shall not deprive the reader of his pleasure of reading the story, by narrating its incidents in detail and anticipating the plot; but we may point out a few scenes in which the moral of the story is more distinctly impressed,—a moral which we hold to be of the highest value, and the argument of which is susceptible of being carried into higher regions than those into which it is borne by Dickens.

Here is a hit at prevalent experiments on the English manufacturing society.

> NEVER WONDER.
>
> Herein lay the spring of the mechanical art and mystery of educating the reason without stooping to the cultivation of the sentiments and affections. Never wonder. By means of addition, subtraction, multiplication, and division, settle everything somehow, and never wonder. Bring to me, says M'Choakumchild, yonder baby just able to walk, and I will engage that it shall never wonder.
>
> Now, besides very many babies just able to walk, there happened to be in Coketown a considerable population of babies who had been walking against time toward the infinite world, twenty, thirty, forty, fifty years and more. These portentous infants being alarming creatures to stalk about in any human society, the eighteen denominations incessantly scratched one another's faces and pulled one another's hair, by way of agreeing on the steps to be taken for their improvement—which they never did; a surprising circumstance, when the happy adaptation of the means to the end is considered. Still, although they differed in every other particular, conceivable and inconceivable (especially inconceivable), they were pretty well united on the point that these unlucky infants were never to wonder. Body number one, said they must take everything on trust. Body number two, said they must take everything on political economy. Body number three, wrote leaden little books for them, showing how the good grown-up baby invariably got to the Savings' Bank, and the bad grown-up baby invariably got transported. Body number four, under dreary pretences of being droll (when it was very melancholy indeed), made the shallowest pretences of concealing pitfalls of knowledge, into which it was the duty of these babies to be smuggled and inveigled. But all the bodies agreed that they were never to wonder.
>
> There was a library in Coketown, to which general access was easy. Mr. Gradgrind greatly tormented his mind about what the people read in this library: a point whereon little rivers of tabular statements periodically flowed into the howling ocean of tabular statements, which no diver ever got to any depth in and came up sane. It was a disheartening circumstance, but a melancholy fact, that even these readers persisted in wondering. They wondered about human nature, human passions, human hopes and fears, the struggles, triumphs and defeats, the cares and joys and sorrows, the lives and deaths, of common men and women. They sometimes, after fiteen hours' work, sat down to read mere fables about men and women, more or less like themselves, and children, more or less like their own. They took De Foe to their bosoms, instead of Euclid, and seemed to be on the whole more comforted by Goldsmith than by Cocker. Mr. Gradgrind was forever working, in print and out of print, at this eccentric sum and he never could make out how it yielded this unaccountable product.

The two antagonistic forces of art and nature are well presented in this striking illustration:

> MACHINERY AND MAN.
>
> Four hundred and more Hands in this Mill; Two hundred and fifty horse Steam Power. It is known to the force of a single pound weight, what the engine will do; but, not all the calculators of the National Debt can tell me the capacity for good or evil, for love or hatred, for patriotism or discontent, for the decomposition of virtue into vice, or the reverse, at any single moment in the soul of one of these its quiet servants, with the composed faces and regulated actions. There is no mystery in it; there is an unfathomable mystery in the meanest of them, forever. Supposing we were to reserve our arithmetic for material objects, and to govern these awful unknown quantities by other means!

A hard hit at

> FASHIONABLE INDIFFERENTISM.
>
> When the Devil goeth about like a roaring lion, he goeth about in a shape by which few but savages and hunters are attracted. But when he is trimmed, varnished, and polished, according to the mode; when he is aweary of vice, and aweary of virtue, used up as to brimstone, and used up as to bliss; then, whether he take to the serving out of red tape, or to the kindling of red fire, he is the very Devil.

This is in exemplification of a character remarkable for his "vicious assumption of honesty in dishonesty—a vice so dangerous, so deadly, and so common."

Bounderby's habit of depreciating himself that he may be exalted is hit off with a certain extravagance, but not more than is allowable to genuine humour. He has got so far as to affect that he was born of the scum of the streets, picked up in the gutter, and other illustrations of the kind, which he does for the purpose of enhancing his wonderful prosperity, for he was really well brought up. Here he is, at his maximum of elevation and depression.

> THE BULLY OF HUMILITY.
>
> Mr. Bounderby had taken possession of a house and grounds, about fifteen miles from the town, and accessible within a mile or two, by a railway striding on many arches over a wild country, undermined by deserted coal-pits, and spotted at night by fires and black shapes of engines. This country, gradually softening toward the neighbourhood of Mr. Bounderby's retreat, there mellowed into a rustic landscape, golden with heath and snowy with hawthorn in the spring of the year, and tremulous with leaves and their shadows all the summer time. The bank had foreclosed a mortgage on the property thus pleasantly situated: effected by one of the Coketown magnates: who, in his determination to make a shorter cut than usul to an enormous fortune, overspeculated himself afterward by about two hundred thousand pounds. These accidents did sometimes happen in the best-regulated families of Coketown, though the bankrupts had no connection whatever with the improvident classes.
>
> But it afforded Mr. Bounderby supreme satisfaction to install himself in this snug little estate, and with demonstrative humility to grow cabbages in the flower-garden. He delighted to live, barrack fashion, among the elegant furniture, and he bullied the very pictures with his origin. "Why, sir," he would say to a visitor, "I am told that Nickits," the late owner, "gave seven hundred pounds for that Sea-beach. Now, to be plain with you, if I ever, in the whole course of my life, take seven looks at it, at a hundred pound a look, it will be as much as I shall do. No, by George! I don't forget that I am Josiah Bounderby of Coketown. For years upon years, the only pictures in my possession, or that I could have got into my possession by any means, unless I stole 'em, were the engravings of a man shaving himself in a boot, on the blacking bottles that I was overjoyed to use in cleaning boots with, and that I sold when they were empty for a farthing apiece, and glad to get it!"
>
> Then he would address Mr. Harthouse in the same style.
>
> "Harthouse, you have a couple of horses down here. Bring half a dozen more if you like, and we'll find room for 'em. There's stabling in this place for a dozen horses; and unless Nickits is belied, he kept the full number. A round dozen of 'em, sir. When that man was a boy, he went to Westminster School. Went to Westminster School as a King's Scholar, when I was principally living on garbage, and sleeping in market baskets. Why, if I wanted to keep a dozen horses—which I don't, for one's enough for me—I couldn't bear to see 'em in their stalls here, and think what my own lodging used to be. I couldn't look at 'em, sir, and not order 'em out. Yet so things come round. You see this place; you know what sort of a place it is; you are aware that there's not a completer place of its size in this kingdom or elsewhere—I don't care where—and here, got into the middle of it, like a maggot into a nut, is Josiah Bounderby. While Nickits (as a man came into my office, and told me yesterday), Nickets, who used to act in Latin, in the Westminster School plays, with the chief-justices and nobility of this country applauding him till they were black in the face, is driveling at this minute—driveling, sir!—in a fifth floor, up a narrow dark back street in Antwerp."

In the same way, he keeps as part of the service of his pride, the old lady housekeeper Mrs. Sparsit, who, however, is a match for him, as he plays off her former gentility and prosperity against his own low origin. Here too the humour runs somewhat into farce; but it is founded in nature.

> BOUNDERBY'S BLOOD HOUSEKEEPER.
>
> If Bounderby had been a Conqueror, and Mrs. Sparsit a captive Princess whom he took about as a feature in his state-processions, he could not have made a greater flourish with her than he habitually did. Just as it belonged to his boastfulness to depreciate his own extraction, so it belonged to it to exalt Mrs. Sparsit's. In the measure that he would not allow his own youth to have been attended by a single favourable circumstance, he brightened Mrs. Sparsit's juvenile career with every possible advantage, and showered wagon-loads of early roses all over that lady's path. "And yet, sir," he would say, "how does it turn out after all? Why here she is at a hundred a year (I give her a hundred, which she is pleased to term handsome), keeping the house of Josiah Bounderby of Coketown!"
>
> Nay, he made this foil of his so very widely known, that third parties took it up, and handled it on some occasions with considerable briskness. It was one of the most exasperating attributes of Bounderby, that he not only sang his own praises, but stimulated other men to sing them. There was a moral infection of claptrap in him. Strangers, modest enough elsewhere, started up at dinners in Coketown, and boasted, in quite a rampant way, of Bounderby. They made him out to be the Royal arms, the Union Jack, Magna Charta, John Bull, Habeas Corpus, the Bill of Rights, An Englishman's house is his castle, Church and State, and God save the Queen, all put together. And as often (and it was very often) as an orator of this kind brought into his peroration,
>
> "Princes and Lords may flourish or may fade,
> A breath can make them, as a breath has made:"
>
> —it was, for certain, more or less understood among the company that he had heard of Mrs. Sparsit.

A little scene with these principles in action; Bounderby talks of taking into his bank young Gradgrind, and ventilates his greatness on the occasion at the expense of Mrs. Sparsit:

> "I'm not going to take him at once; he is to finish his educational cramming before then," said Bounderby. "By the Lord Harry, he'll have enough of it, first and last! He'd open his eyes that boy would, if he knew how empty of learning *my* young maw was, at his time of life." Which, by the by, he probably did know, for he had heard of it often enough. "But it's extraordinary the difficulty I have on scores of such subjects, in speaking to any one on equal terms. Here, for example, I have been speaking to you this morning about Tumblers. Why, what do *you* know about tumblers? At the time when, to have been a tumbler in the mud of the streets, would have been a god-send to me, a prize in the lottery to me, you were at the Italian Opera. You were coming out of the Italian Opera, ma'am, in white satin and jewels, a blaze of splendor, when I hadn't a penny to buy a link to light you."
>
> "I certainly, sir," returned Mrs. Sparsit, with a dignity serenely mournful, "was familiar with the Italian Opera at a very early age."
>
> "Egad, ma'am, so was I," said Bounderby, "—with the wrong side of it. A hard bed the pavement of its Arcade used to make, I assure you. People like you, ma'am, accustomed from infancy to lie on Down feathers, have no idea *how* hard a paving stone is, without trying it. No, no, it's of no use my talking to *you* about tumblers. I should speak of foreign dancers, and the west end of London, and May Fair, and lords and ladies and honourables."
>
> "I trust, sir," rejoined Mrs. Sparsit, with decent resignation, "it is not necessary that you should do anything of that kind. I hope I have learned how to accommodate myself to the changes of life. If I have acquired an interest in hearing of your instructive experiences, and can scarcely hear enough of them, I claim no merit for that, since I believe it is a general sentiment."
>
> "Well, ma'am," said her patron, "perhaps some people may be pleased to say that they do like to hear, in his own unpolished way, what Josiah Bounderby of Coketown, has gone through. But you must confess that you were born in the lap of luxury, yourself. Come, ma'am, you know you were born in the lap of luxury."
>
> "I do not, sir," returned Mrs. Sparsit with a shake of her head, "deny it."
>
> Mr. Bounderby was obliged to get up from table, and stand with his back to the fire, looking at her; she was such an enhancement of his merits.
>
> "And you were in crack society. High society," he said warming his legs.
>
> "It is true, sir," returned Mrs. Sparsit, with an affectation of humility the very opposite of his, and therefore in no danger of jostling it.
>
> "You were in the tiptop fashion, and all the rest of it," said Mr. Bounderby.
>
> "Yes, sir," returned Mrs. Sparsit, with a kind of a social widowhood upon her. "It is unquestionably true."

We should be doing injustice to a very worthy personage, as well as to the author, did we fail of presenting Mr. Sleary. That individual has, at the close of the story, rendered important services to Gradgrind, who despised him at the beginning, and is called upon to name his reward, which he does, and goes on with a story of a dog, bearing upon one of the early characters of the book.

> NATURE AND INSTINCT.
>
> "Thquire, you don't need to be told that dogth ith wonderful animalth."
>
> "Their instinct," said Mr. Gradgrind, "is surprising."
>
> "Whatever you call it—and I'm bletht if I know what to call it,"—said Sleary, "it ith, no doubt athtonithing. The way in whith a dog'll find you—the dithtanthe he'll come!"
>
> "His scent," said Mr. Gradgrind, "being so fine."
>
> "I'm bletht if I know what to call it," repeated Sleary, shaking his head. "But I have had dogth find me, Thquire, in a way that made me think whether that dog hadn't gone to another dog, and thed, 'You don't happen to know a perthon of the name of Thleary, do you? Perthon of the name of Thleary, in the Horthe-Riding way—thtout man—game eye?' And whether that dog mightn't have thed, 'Well, I can't thay I know him mythelf, but I know a dog that I think would be likely to be acquainted with him.' And whether that dog mightn't have thought it over, and thed, 'Thleary, Thleary! O yeth, to be thure! A friend of mine lived with him at one time. I can get you hith addreth directly. In conthequenth of my being afore the public, and going about tho muth, you thee, there mutht be a number of dogth acquainted with me, Thquire, that I don't know!"
>
> Mr. Gradgrind seemed to be quite confounded by this speculation.
>
> "Any way," said Sleary, after putting his lips to his brandy and water, "ith fourteen month ago, Thquire, thinthe we wath at Chethter—and very good bithnith we wath doing. We wath getting up our Children in the Wood one morning, when there cometh into our Ring, by the thtage door, a dog. He had travelled a long way, he wath in very bad condition, he wath lame, and pretty well blind. He went round to our children, one after another, as if he wath looking for a child he know'd, and then he come to me, and throwd himthelf up behind, and thtood on hith two fore-legth, weak ath he wath, and then he wagged hith tail and died. Thquire, that dog wath Merrylegth."
>
> "Sissy's father's dog!"
>
> "Thethilia'th father'th old dog. Now, Thquire, I can take my oath, from my knowledge of that dog, that that man wath dead—and buried—afore that dog came back to me. Joth'phine and Childerth and me talked it over a long time, whether I thold write or not. But we agreed, 'No. There'th nothing comfortable to tell; why unthettle her mind, and make her unhappy?' Tho, whether her father detherted her, or whether he broke hith own heart alone, rather than pull her down along with him, never will be known, now, Thquire, till—not till we know how the dogth findth uth out."
>
> "She keeps that bottle that he sent her for, to this hour; and she will believe in his affection to the last moment of her life," said Mr. Gradgrind.
>
> "It theemth to prethent two thingth to a perthon, don't it, Thquire?" said Mr. Sleary, musing as he looked down into the depths of his brandy and water: "one, that there ith a love in the world, not all Thelf-intereth after all, but thomething very different; t'other, that it hath a way of ith own of calculating or not calculating, whith thomehow or another ith at leatht ath hard to give a name to, ath the wayth of the dogth ith!"
>
> Mr. Gradgrind looked out of window, and made no reply. Mr. Sleary emptied his glass and recalled the ladies.
>
> "Thethilia, my dear, kith me and good bye! Mith Thquire, to thee you treating of her like a thithter, and a thithter that you trutht and honour with all your heart and more, ith a very pretty thight to me. I hope your brother may live to be better dethervi ng of you, and a greater comfort to you. Thquire, thake handth firtht and latht! Don't be croth with uth poor vagabonth. People mutht be amuthed. They can't be alwayth a learning, nor yet they can't be alwayth a working; they ain't made for it. You *mutht* have uth, Thquire. Do the withe thing and the kind thing too, and make the betht of uth; not the wortht!"

There are two occasions in the book, in which the last scene of life is handled with dramatic force and dignity.

> ONE THING OMITTED.
>
> "You were going to speak to me, mother."
>
> "Eh? Yes, to be sure, my dear. You know your father is almost always away now, and therefore I must write to him about it."
>
> "About what, mother? Don't be troubled. About what?"
>
> "You must remember, my dear, that whenever I have said anything on any subject, I have never heard the last of it; and consequently, that I have long left off saying anything."
>
> "I can hear you, mother." But it was only by the dint of bending down her ear, and at the same time attentively watching the lips as they moved, that she could link such faint and broken sounds into any chain of connexion.
>
> "You learned a great deal, Louisa, and so did your brother. Ologies of all kinds, from morning to night. If there is any Ology left, of any description, that has not been worn to rags in this house, all I can say is, I hope I shall never hear its name."
>
> "I can hear you mother, when you have strength to go on." This, to keep her from floating away.
>
> "But there's something—not an Ology at all—that your father has missed or forgotten, Louisa. I don't know what it is. I have often sat with Sissy near me, and thought about it. I shall never get its name now. But your father may. It makes me restless. I want to write to him, to find out for God's sake, what it is. Give me a pen, give me a pen."
>
> Even the power of restlessness was gone, except from the poor head, which could just turn from side to side.
>
> She fancied, however, that her request had been complied with, and that the pen she could not have held was in her hand. It matters little what figures of wonderful no-meaning she began to trace upon her wrappers. The hand soon stopped in the midst of them; the light that had always been feeble and dim behind the weak transparency, went out; and even Mrs. Gradgrind, emerged from the shadow in which man walketh and disquieteth himself in vain, took upon her the dread solemnity of the sages and patriarchs.

As a social reformer, Dickens contents himself in this work with pointing out a grievance,—which he does significantly enough—the remedy he leaves for further investigation, and the remedy is the great question. But it is something to awaken attention to the evil. So far as the condition of the manufacturers goes, they evidently should—if such an amelioration can be brought about—work fewer hours a day, and pass that time under the best possible conditions of air and ventilation. Then their school education should provide something for other faculties than the calculating, mathematical ones. A true poetic culture is needed. Both child and man need their appropriate amusements. Proper services of religion should invite and attract them to her sanctuaries. It is a wide social problem, and it is to the credit of Dickens that he has connected its serious interests with the pleasure and entertainment of his fiction.

It should be mentioned to the credit of Messrs. McElrath & Co., that their edition of this work is put before the public in advance of the arrival of the English publication, by a liberal expenditure on their part of copy money to the author. It would be well if this matter could go one step farther, and both publisher and author be protected in their common interests by suitable copyright legislation. Then, among other benefits which would ensue, we might have the privilege of reading a work like the present in type a little less cramped and on paper a little less dingy than is afforded by the pamphlet in which, harassed by competition, the publisher is, in the existing state of things, compelled to issue the work.

Messrs. Bangs Brother & Co. have received from the London publisher, Bohn, fresh instalments of his various libraries. A fourth volume of Southey's edition of Cowper concludes the Letters; the old miscellaneous chronicle of the eleventh and twelfth century,—*The Ecclesiastical History of England and Normandy*, by Ordericus Vitalis, has reached its second and third volumes, translated, with notes by Thomas Forester, and with the introduction of Guizot, who wrote a prefatory memoir to the French translation of the work published in 1826. Subsequently, in Paris, the original text was undertaken to be printed by the Historical Society, and it is from this edition and the old one of Duchesne in 1619 that the present translation is made. Its author has availed himself of the valuable notes of the French version. The book is one of the most interesting and characteristic of the monastic contributions of its age. Its merits are thus summed up by Guizot: "No book contains so much and such valuable information on the history of the eleventh and twelfth centuries, on the political state, both civil and religious, of society in the west of Europe, and on the manners of the times, whether feudal, monastic, or popular." This is the first publication of the work in English, and it is a fact highly creditable to Mr. Bohn, that so rare and hitherto costly a work in any form should now be presented in an English dress, in so well executed and convenient a style, at a price which renders it accessible to the humblest scholar. We may apply the same remarks to the translation, in this series, by H. T. Riley, of *Ingulph's Chronicle of the Abbey of Croyland, with the Continuations by Peter of Blois and others.* These works are invaluable to the student of the Church or secular history, who would come into intimate acquaintance with the spirit and letter of past times. Alongside of this *Antiquarian Library*, Mr. Bohn is also pursuing an *Ecclesiastical* series, from which we do not despair of yet receiving a set of the Fathers. One of the latest volumes in this department is a translation of the Church history of the fourth century, from the Greek of Socrates. The *Standard Library* furnishes its monthly volume of sound history or biography, or general literature, the latest issues being a translation from the German of a special contribution to Neapolitan history under the Spanish dominion, the family history of *The Carafas of Maddaloni*, including the Masaniello outbreak, written by Alfred de Reumont, a learned German, who has brought the usual extensive research of the scholars of his nation to bear upon a favorite topic. There is also commenced in this series, a translation, by Mrs. Jonathan Foster, of the *History of the Dominion of the Arabs in Spain* by the recent Spanish historian, Dr. J. A. Conde, who died while his work was in course of publication in 1821. It is now for the first time translated into English. It is a work of equal scholarship and general interest, the original studies of the author being infused into his page in a graphic use of the old Arabian writers in their own language.

A new volume of the *Philological Library* contains an original treatise, *Logic; or the Science of Inference*, by Joseph Devey, a systematic view of the principles of evidence and the methods of inference, in the various departments of human knowledge. There has lately been added to the *Scientific Library*, a third edition, revised and enlarged, of Robert Hunt's *Poetry of Science*, a book, to the scientific studies of which the rather fanciful title hardly does justice; though the work is none the less poetical for its careful investigation.

Mason Brothers have published, with very neatly executed typography, *Plain Music for the Book of Common Prayer*, being a complete collection of sacred music for the worship of the Protestant Episcopal Church, designed especially for congregational use. Edited by the Rev. George T. Rider. The editor, in his preface, sets forth his object to supply "a book of chants and and tunes for congregational use to contain, in convenient order and form all the music required for an edifying and devotional use of the Liturgy;" and for this purpose he has followed the arrangement of the Prayer-Book, with a selection of music "for the most part simple, generally known, of established merit, and within the range of most voices."

F. J. Huntington has issued, in a compact portable volume, *A Pronouncing School Dictionary of the French and English Languages*, abridged from Dr. Spiers' general French and English dictionary, with the addition of the pronunciation by J. L. Jewett, who has also introduced the irregular tenses and persons in their alphabetical place, and inserted many words in use particularly in America. With these improvements, it is a useful manual for all classes. The printing is of unusual beauty.

Evans & Dickerson have published *Scripture Histories for Little Children*, by the author of "Mamma's Bible Stories," with some very pleasing illustrations by Gilbert. The simple manner in which these stories of Joseph and others are familiarly related, reminds us of their eastern origin, in regions where they are still circulated orally among the Arabs, in terms not unlike this adaptation for the nursery.

A third edition of Dr. B. F. Joslin's *Homœopathic Treatment of Epidemic Cholera*, with additions, has been published by William Radde.

Fruit and Farinacea the proper food of Man, is the title of a work by John Smith, with notes and illustrations by Dr. Trall, the object of which is to prove, from history, anatomy, physiology, and chemistry, that the "original, natural and best diet of man is derived from the vegetable kingdom." It is published by Fowlers & Wells.

A volume of *Lectures on the Progress of Arts and Science resulting from the Great Exhibition in London*, published by Barnes & Co., contains the discourses before the Society of Arts, by Dr. Whewell on the general bearing of the affair; De la Beche on Mining, Quarrying, &c.; Owen on Raw Materials from the Animal Kingdom; Prof. Lindley on Substances Used as Food; Captain Washington of the Royal Navy on the Progress of Naval Architecture, with several other special examinations.

A Curiosity.—Mr. Joseph Pardee, of East Haven, has shown us a curiosity in the egg line, which beats all the double yolk affairs ever laid by bantams or Shanghais. It is no less than an egg within an egg, both perfectly formed, apparently, though we imagine the old biddy would have some difficulty in hatching the chickens. The outside egg is a large one, laid by a cross-breed hen between a Shanghai and common fowl; and the other is perhaps one-fourth its size. It lies inside the larger like one of those Chinese balls whose ingenious workmanship arouses the curiosity and attests the skill and ingenuity of our antipodal neighbours. Perhaps the hen's Chinese descent suggest the remarkable feat she has accomplished.—*New Haven Courier*, Aug. 10.

GLEANINGS FROM FOREIGN EXCHANGES.

Wesleyan Conference.—The one hundred and eleventh annual conference of Wesleyan ministers (the old connection) commenced its sittings in Birmingham yesterday. Upwards of 400 members of the conference, from all parts of the United Kingdom were present. The Rev. John Farrar, classical tutor at the Richmond Theological Institution, Richmond, Surrey, was elected president for the ensuing year. Two other "preachers" were named for the office, but the votes in their favour did not conjointly amount to the members recorded in favour of Mr. Farrar. For several days previous to the opening of the conference, mixed committees of laymen and ministers have been engaged in arranging the financial affairs of the body, and it is stated that the connectional funds, notwithstanding the late feuds and separations which have characterised Methodism, manifest an improved tendency. The Wesleyan Extension Fund, which was commenced only a comparatively short time ago, has now reached the amount of £85,000, half of which will be devoted to the formation of a Chapel Extension Fund, with a view to the erection of plain, useful structures, free from debt. The Reform Methodists announce a rival conference of their ministers, to be held in Birmingham a fortnight hence.

A Fashionable Arrival.—The female hippopotamus was landed in the Southampton Docks early on Saturday, and sent to London by the 9 a. m. train. It was landed in its bath with its Arab keeper by the side of it, and thus it proceeded to London on a railway truck, to which the hippopotamus den was well fastened. The difficult task of landing and dispatching it was effected without accident. The huge monster weighs above a ton, and is only a sucking calf. It has but four teeth. At feeding time its mouth is opened by the keeper's hand, which is thrust in covered with milk and corn meal, and licked or lapped by the animal's monstrous lips and tongue. The male hippopotamus in the Zoological Gardens has a large number of teeth, and can now eat corn. Soon after the hippopotamus was fed on board the *Ripon* on Friday evening, the keeper reclined on his seat by the side of his pet for the night and the den was lit up by a candle. To gratify some visitors the Arab rose, and slowly moving about the den muttering a doleful and monotonous chant, as if calling the huge beast, the latter seemed immediately excited, and its great bulk vibrated to and fro as if keeping time to the measure of the keeper's song. Like other amphibious animals, such as the seal, for instance, the hippopotamus is not insensible to musical sounds, for on any one of the *Ripon's* band playing his instrument over the den, the hippopotamus would raise its head in the attitude of listening. The Arab keeper of the hippopotamus who came to England in the *Ripon* is a snake charmer, and he used to frighten the monkeys on board the *Ripon* into convulsions when he exhibited his snakes by the side of them. The Arab nearly lost his life in the *Ripon*, owing to the hippopotamus jamming him against the side of the den and men were obliged to goad the youthful leviathan in order to release the keeper.—*Globe.*

A Veteran.—For the last few days there has been an inmate of the Oxford workhouse, named John Groombridge, of the great age of 102, having been born in the year 1752, and who for many years served his country as a sailor. He was in several engagements, among others the ill-fated expedition to Walcheren, Copenhagen, the Nile, and Trafalgar, where he was on board the *Victory*; for each of these battles he received a medal. The old man was on his way from Exeter to London, for the purpose of becoming an in-pensioner of Greenwich Hospital, and having a relation at Oxford, he made that city in his journey for the purpose of visiting him, but being long vacation, his relation, who lived with one of the fellows of New College, had left Oxford. The poor old man was taken ill in the street and was conveyed to the workhouse, where every care and attention was paid him, and on Tuesday he was sufficiently recovered to proceed on his journey; the master of the house having kindly set on foot a subscription for that purpose. The old veteran has a fine noble countenance, with his faculties little impaired. During his journey to Oxford, he travelled in company with two ladies and a gentleman, who were so interested in his history, that they gave him their address, which he unfortunately lost, and on his leaving the railway carriage, the ladies insisted on saluting him in that peculiar manner so much in favour with the fair sex.

The Bishop and the Architect.—The following story is told of the Bishop of London: Wanting some alterations done in the palace of Fulham, he employed a first-rate architect to inspect the building and consult as to what was needed to be done. The business occupied the latter three or four hours; and the bishop, on his report of the expense, determined not to proceed. He said, however, "Be good enough to tell me for how much I shall draw a cheque on account of the trouble you have taken." "I think, your lordship," was the reply, "a hundred guineas." "A hundred guineas?" "Yes, my Lord." "Why, many of my curates do not receive so much for a whole year's services." "Very true, my Lord, but I am a bishop in my profession!" The cheque was drawn and handed over in silence; but the bishop sighed at the thought how a mitred architect could *charge the clergy*.

Important Discovery.—The *Gazette Hebdomadaire de Medecine et de Chirurgerie* gives an account of some experiments equally important in a practical as a theoretical point of view, and from which it results that air passed through cotton no longer produces either fermentation or putrefaction. The journal describes as follows the plan of proceeding of two German savants who have made these experiments. The apparatus made use of is simply composed of a glass globe, hermetically closed by a cork covered with wax, and provided with two tubes, one of which is in communication with one of the extremities of the filterer, which is itself terminated by a small tube at right angles. The second tube serves as an aspirator; it goes down almost to the bottom of the globe and communicates hermetically with a gasometer. The globe contains the fermentable substance. When it has been ascertained that the joints are perfectly closed, the globe is placed in a vessel containing boiling water, where it is kept until the different tubes of communication have become hot, after which a second examination takes place to see that every part remains hermetically closed, and then the cock of the aspirator is placed in such a manner that the water runs drop by drop. A first experiment was made on muscular meat, with water added, and in order to make a proper comparison there was placed near the apparatus a second globe containing the same kind of meat, but communicating freely with the atmospheric air. At the end of a fortnight, the matter contained in the second globe was in a complete state of putrefaction, whilst that in the globe which only received the filtrated air was not at all changed, and when at the end of 23 days the apparatus was opened, the meat was just as it was on the first day. From those experiments it results that meat recently boiled, and fresh broth, may be kept thus good for several weeks.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
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Removal!

THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO, has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.

THOMAS FAYE & CO., Importers and Manufacturers,
jy8-6m † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
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Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, o different sorts;
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Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices*. *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S WILLARD, No 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
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JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges, No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work Furniture for all kinds of Ranges on hand and made to order. je17-1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Wareroems corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

SCHOOLS.

CLASSICAL FRENCH AND ENGLISH SCHOOL, No. 859 Broadway (west side—second door above 17th street). The Classical, English and Junior Departments of my school will be opened on Monday, Sept. 11th. Further particulars may be obtained at St. Mark's rectory, No. 156 Second avenue, or from circulars at the principal bookstores. [au19-8t] GEORGE C. ANTHON.

MISS BALLOW'S SCHOOL FOR YOUNG LADIES will be re-opened on Thursday, the 14th of September.
24 East 22d street. au19-8t

MRS. MEARS respectfully informs her friends and the public that her School, Nos 32 and 30 West Fifteenth street, between Fifth and Sixth avenues, will reopen on Monday, Sept. 4th. Circulars may be obtained at her residence, or at Messrs. Roe Lockwood & Son's, 411 Broadway. Mrs. M. will be at home after September 1st to receive pupils for the ensuing year. Carriages are provided in stormy weather to accommodate pupils residing at a distance. aug19-8t$

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19-6m

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.

Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has recived a diploma in Paris, and who is besides well acquainted with the Spanish language.

The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12-3m$

ST. TIMOTHY'S HALL, Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector.
au12-3m

EDUCATION by an Oxford Graduate.—Mr. CHARLES D MORRIS, M. A., late Fellow of Oriel College, Oxford, and First-class man in 1849, will re-open his select school on Monday, Sept. 4, at his house, 282 Fourth avenue, opposite Calvary church.

As the number of boys taken is limited to fifteen, and the advantages offered are believed to be considerable, an early application for admission is necessary. Circulars or a personal interview may be obtained by application as above.

Reference is kindly permitted to the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, R. B. Minturn, Esq., R. C. Goodhue, Esq., J. H Swift, Esq., Chas. King, Esq., Pres. Col. College, &c. au12-4t$

WANTED, at St. Timothy's Hall, Catonsville, Maryland, a competent teacher of the Latin and Greek languages, an unmarried man, to reside in the family, and assist in the discipline of the Institution. A communicant of the Prot. Episcopal Church preferred. Salary liberal. Address postpaid,
au12-4t L. VAN BOKKELEN, Rector.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing. $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29-6m

YOUNG LADIES' INSTITUTE FOR BOARDERS AND DAY SCHOLARS, 38 West 23d street, between 5th and 6th avenues Principals, Rev. H. D. Ward and Mrs. Ward. Number of boarders limited to sixteen, over whose education, religious training, and manners, parental love and watchfulness preside. This seminary will be re-opened on Tuesday, Sept 12. Application for admission may be made at any time by letter and in person after Aug. 20. jy29-8t$

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French	$5 per quarter.
Music	$10 "

Mrs. MARSHALL is permiited to refer to families of the highest respectability.
401 Atlantic street, April, 1854. my20-6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854-1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants.)

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

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NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
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Low rates on insurances without profits.
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On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,

E. H. Howell,
Henry Morgan,
Richard Lathers,
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Frederic De Peyster,
Peter Morris.

Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
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Elisha L. Walton,
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John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,

William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,

William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
Adam Norrie,
Henry Eyre,

Robert L. Maitland,
Benjamin B. Sherman,

Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,

Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,

Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,
John R. Suydam,
Henry Beadel,
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George W. Riggs,
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George Clark,
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WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
m25-6m JOHN T. METCALFE, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,
W. H. Goodwin,
Amos Howes,
D. W. Ingersoll,
T. W. Bayaud,
Francis H. Abbot,
Lewis Roberts,
Joel Seymour,
Charles J. Fox,
Edward H. Tracy,
Philip W. Engs,
Peter Balen,
William Depew,

J. H. Drake,
J. E. Southworth,
Danford Knowlton,
George A. Fellows,
William S. Corwin,
Chas. T. Goodwin,
George M. Lewis,
Arnold A. Lewis,
Gilbert Potter jr.
William M. Price,
Henry Adams,
N. E. James,
Charles Pitt,

Samuel R. Kelley,
Daniel Chauncey,
S. D. C. VanBokkelen,
Perry G. Gardiner,
Sylvester M Beard,
John A. Davenport,
James D. Sparkman,
E. Darwin Litchfield,
Thomas H. Cheever,
A. Sidney Baxter,
Josiah M. Fiske,
B. H. Howell,
James Stuart.

ALEXANDER M McKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

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Wm. H. Be Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. VanBeuren,
George J. Byrd
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Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,

John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. McILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

WANTS.

WANTED—A YOUNG MAN, to conduct a Parochial School. He must be qualified to teach English classics, and officiate as Organist in a country church. An eligible situation is here offered, with competent remuneration. Address the Rev. Jas. A. Harrell, Frederick City, Md. au5-4t

A CLERGYMAN who has had some experience in teaching is open to an engagement as Classical Teacher in some institute in the vicinity of New York Apply to the Rev. E. M Johnson, Brooklyn, L. I., or the Rev. R. Johnson, D. D., Theological Seminary, N. Y. Aug. 5-tf

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.
JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

PIANOS AND MUSIC.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

NEW MUSIC—Just published by COOK & BROTHER, 843 Broadway.—"La Vertu," Waltz, by Julius Metz. "Bridal Gift Polka," with splendid vignette. "Farewell, all thy sorrows now are o'er," Song or Quartette. Three beautiful compositions, adapted to players of moderate abilities.

C. & B. having taken large warerooms up-town, at a rent of $2000 less than down-town prices, are enabled to sell at prices much below those of down-town houses. They are sole agents for HAINES BROTHERS & CUMMING'S superb Piano Fortes. The public are requested to call and see them. They speak their own praise.

Splendid Melodeons, Guitars, Violins, Accordeons, Strings, &c., &c, sold at the lowest prices. au5-6m

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is "A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3-3m] ELY & MUNGER, 321 Broadway.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to cal lattention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13-1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an. a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rose wood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.
JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26-1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or KEY, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rebang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4-1y *West Troy, Albany County, New-York.*

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.
R. E. PETERSON, } 144 Bowery, N. Y.
W. T. PETERSON, }
mar18-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted freef rom vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6-6m

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29-6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist Refers to the citizens of New York. ap29-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & SHARP, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in case so two dozen each. GEO. SCRIVEN, Importer,
ap22-6m 93 Maiden Lane.

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

Death of the Rev. Mr. Jukes.

Cincinnati, August 8, 1854.

Editor of the Western Episcopalian: Dear Sir: I have the painful duty of communicating to our brethren in the ministry of the diocese, the afflicting intelligence of the death, by cholera, at Maumee city, of our excellent brother, the Rev. Mark Richard Jukes. He died on Tuesday, the 2d, and on the Thursday afterwards, his wife followed him, under the same disease, leaving, I believe, as many as six orphan children. "His parishioners say (the Rev. Mr. Wallbridge writes me,) that he was the victim of a too unselfish devotion to the duties of his office—visiting the sick, burying the dead, and preaching when he was too ill to do so without imminent peril. But he felt it was his duty, and was of that zealous, God-trusting nature that made him think too little of his own safety, so that he might finish his course with joy." The poor orphans have been taken by their uncle, Dr. Jukes, of Canada West, to live with their grandmother. Our deceased brother was a native of England, but had resided some years in Canada West, bearing the character of a faithful, earnest, intelligent Christian layman. In 1852 and 3, he was ordained Deacon and Presbyter in this diocese. All of his brief ministry was spent as one of our diocesan missionaries, in the parish of St. Paul's, Maumee city, where the beautiful simplicity, and pure devotedness, and zealous, self-forgetting spirit of his mind, united with his faithful teaching of the pure Gospel, will long be remembered. Mr. Jukes was remarkable for his rich possession, in mind and heart, of the word and unction of the Scriptures. He did truly know nothing among men, but Christ and Him crucified. I have seldom seen a minister having more of the mind of his Master. I mourn his loss. Alas! who will supply our waste places. Must we not call on the Lord more earnestly, that He would raise up, teach, endow, and send forth labourers into His harvest? And should not the sudden calling away of our brother in the midst of his work and usefulness, and after so short a term of service, be felt among us as a solemn warning to redeem the time and live in earnest, and work with all our might for our Lord, while we do live here, knowing how little we know the day or the hour when our account will be called for? Yours truly,

C. P. McIlvaine.

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Prevalence of Baldness. From some cause or other, baldness seems to befal much younger men than it did thirty or forty years ago. A very observant hatter informed us a short time since, that he imagined much of it was owing to the common use of wearing silk hats, which, from their impermeability to the air, keep the head at a much higher temperature than the old beaver structures, which, he also informed us, went out principally because he had used up all the beavers in the Hudson Bay Company's territories. The adoption of silk hats has, however, given them time, it seems, to replenish the breed. This fact affords a singular instance of the influence of fashion upon the animals of a remote continent. It would be more singular still, if the silk-hat theory of baldness has any truth in it, as it would then turn out that we were sacrificing our own natural nap in order that the beaver may recover his. Without endorsing the speculative opinion of our hatter, we may, we believe, state it as a well-ascertained circumstance, that soldiers in helmetted regiments are oftener bald than many other of our heroic defenders.—*Quarterly Review.*

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CLERICAL CHANGES.

Bishop Johns requests that letters and papers intended for him may be directed to Georgetown, D. C., until the middle of September. After that date his address will be "Theological Seminary, Fairfax county, Virginia."

The Rev. David Pise has received and accepted a call to the rectorship of St. Peter's church, Columbia, Tennessee, and requests that all communications to him, or to the Secretary of the Convention of Tennessee, be addressed accordingly.

The Rev. R. M. Chapman, late Principal of the Masonic High School, Louisville, Kentucky, haveing removed to Madison, Indiana, and become the Principal of St. Anne's Academy, requests that letters and papers for him be directed accordingly.

DIED,

On Friday morning, ten minutes before 9 A. M., departed to her heavenly rest the spirit of Mrs. Sarah Van Kantz Rogers, aged 28 years, the only surviving daughter of the Rev. John Grigg, of Port Jervis, N. Y. She was a faithful, obedient, docile, and gentle child, and had from her 13th year offered herself a sacrifice to God at the confirmational and Eucharistic altar. From that period, manifesting a remarkable taste for music, she was educated, under her father's particular supervision, for the cultivation of sacred music in the house of God, and for more than three years after her 15th year, she played the organ and accompanied it with her beautiful voice in the churches at Philadelphia and New York, and she will never be forgotten for the unaffected and devoted interest which she manifested in the duties she undertook. So young, and beautiful, and guileless a child, given to her parents after their first three had been suddenly taken to the world of spirits within a few days of each other. Her father brought her to his residence at Port Jervis about four months since to recruit her wasted strength of body, and with the fond hope that could she continue with him, she might assist him in the songs of Zion as in years she had been accustomed. But the Great Omniscient Father thought differently, and took her, after a twelve hours' apparent slumber, to join her five angel sisters and two brothers, who at various intervals had winged their flight away.

She was told this a day before her decease, and she invoked her afflicted father to pray for her again and again; now and then she suffered much from delirium; and would cling to the parent's bosom to help her amidst her agonies. Sometimes she would call upon them to meet her in heaven, and at last she sunk to rest, with the commendatory prayers of the Church to convoy her gentle soul to the Saviour's presence.

The funeral service was performed by the Rev. Mr. Babbit of Middletown, in the Presbyterian church, Port Jervis, and a sermon preached from "I am the Resurrection and the Life;" and the concluding service at the vault in Trinity churchyard, N. Y., by the Rev. R. Croes. on Saturday the 12th inst.

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Nashotah Mission.—The next annual term of this institution "The Theological Seminary of the Northwest," will open on Oct. 2d, 1854. Candidates for Holy Orders will find superior advantages for the study of Theology. Azel D. Cole, President.

Delafield, Wis., Aug. 1, 1854.

Prize Essay.—A premium of fifty dollars is hereby offered by the "P. E. Brotherhood in the Diocese of New York" for the best Tract on the subject of "Church Brotherhoods." The Tract not to exceed sixteen pages duodecimo, and to be forwarded (postpaid) on or before the 27th September next, to Mr. F. W. Welchman, New York.

It is requested that each manuscript be accompanied with a sealed envelope, having, within, the name of its writer, and on the outside the signature attached to the manuscript.

The right is reserved to withhold the prize if none of the Tracts offered should be deemed of sufficient merit, in which case none of the envelopes will be opened.

Rev Samuel Buel,
Henry D. Paine, M.D.,
F. W. Welchman,
Rev. James Mulchahey,
Bailey J. Hathaway,
Committee.

New York, June 28, 1854.

☞ Church papers will confer a favour by inserting the above.

Aug12-4t-eow

Calvary Free Chapel, corner of Twenty-second street and Fourth Avenue, for the benefit of Members of the United Church of England and Ireland. Services every Sunday at 10½ A. M. and 7½ P M. Rev. T. Towell, Minister.

ACKNOWLEDGMENTS.

Trinity church, Camden.—The subscriber, on behalf of the churchwardens and vestrymen of Trinity church, Camden, Oneida county, thankfully acknowledges the receipt of the following sums which have been expended in the purchase of a parsonage. The parsonage is finished, and is now occupied by the rector and his family.

Hon. W. C. Pierrepont, P70; J. Constable, $20; T. R. Butter, Utica, $10; T. Lyon, $5; B. F. Ray, $5; Cash $2; Cash $5; O. B. Mattison, $20; T. H. Hubbard, $10; Cash $5; Rev. J. J. Brandigee, $10; D. Wager, $5; F. A. Thomas, Rome. $5; G. W. Bissell, $5; G. R. Thomas, $10; Rev. G. M. Bradley, $5; W. Pease $5; Mrs. J. Stryker, $5; St. Paul's th, Oxford, $16; Rev. G. Huntingdon, $5; Rev. Wm. Berrian, D.D., N. Y., $5; C. Wolfe, $10; I. Barrow, $5; J. B. Dash, $5; Cash $36; W. Foster $10; Cash $1; I. Irving, $5; L. Curtiss, $5; Rt. Rev. W. H. Delancy, $10; S. Cromwell, $10; A. Bickford, M. D. $10; C. M. Bronson, $5; Geo. Abbott, $10; C. Carleton, $10; T. M. Hibbard, $10; Interest $274; W. B. Storm, $25; A. Phelps, $5; H. A. Devendorf, $3; E Rockwell, $10; E. Abbott, $12 50. E. S. Dunbar, $25; Dr. A. W. Ransom, $10; I. Monroe, $2; from the estate of the late J. Jamison, Esq., $100; total, $545 24. J. L. Harrison.

The Rev. J. Lloyd Breck, for the Ojibwa Mission, thankfully acknowledges the receipt of the following offerings:

W. K. $5

Ojibwa Mission House, Minnesota,
Aug. 5, 1854.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

Free Episcopal chapel, Hartfort, Rev. C. R. Fisher, $1; Grace ch. Newark, Rev W. H. N. Stewart. $15; St. Peter's, Hobart, Rev. H. A Curtis, from a coll. for parish S. S., $1; ch. of the Nativity, Brownsville, Texas, Rev. W. Passmore, $2 50; Christ, Oswego, to constitute the rector, Rev. A. Schuyler, an Hon. Manager, $50; Emmanuel, Plaquemine, La., Rev. A. B. Russell, $15; Gloria Dei, Philadelphia, Rev. Jehu C. Clay, $10. W. V. T. Mercer, Jr., contributions from the diocese of W. N. Y.: St. Paul's, Waterloo, $1; Trinity, Elmira, $5; St. Marks, Candor, $2; St. Pauls, Waterloo, $1;—$9. Rev. Samuel Chase, D.D., coll. in chapel of Jubilee college, $8; offerings of Great Choptauk parish, Cambridge, Md., Rev. J. P Barker, $5; Sunday offerings of St. Pauls, Sing Sing, Rev. W. F. Halsey, by J. C. Nichols, $18; Trinity ch. and S. S., Plattsburgh, Rev. J. H. Coit, $6; Rev. R. Ackerly, con. of St. Pauls, Morrisania, $5; St. James, North Salem, Rev. J. W. Moore, $3 28; St. Lukes, Somers, Rev J. W. Moore, $4 72; Mrs. F. C. Henderson, San Augustine, Texas, an. sub., $1; Miss Fanny Henderson, do., do., $1. Total $155 50.

JOHN W. MITCHELL, Treasurer.

Depository 637 Broadway, New York, Aug. 22, 1854.

Advertisements.

CHURCH SCHOOL FOR GIRLS.—The Rev. J. J. ELMENDORF will re-open his Church School for Girls on Tuesday, Sept. 12th, at his residence, No. 101 West 36th street, near Broadway. The best assistance will be secured in every department. The situation is very easy of access from every part of the city by cars and stages, and additional means of conveyance will be secured if desired.

Circulars containing terms, &c., can be obtained at Lockwood's, Crowan's, Stanford & Swords', and Miller's, Broadway: or by application, personally or by letter, to the Rector at his residence. au26-8t

THE POLYTECHNIC AND GYMNASTIC INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh avenue, cor. 14th street, will re-open Monday, Sept 4.

Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements.

Churchmen of New York and vicinity are invited to call.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

MRS. ROOME'S SCHOOL FOR YOUNG LADIES will re open on Monday, Sept. 4th, at 216 West 19th street. au26-2t

WARWICK INSTITUTE.—The Rev. W. H. Carter, A. M., Principal. Miss Clara H. Wait, Principal of Female Department. Miss Maria V. LaMont, Music Teacher.

The Fall term of this Institute will commence on Monday the 4th of September next, under the instruction of efficient teachers.

The institute is beautifully situated in the pleasant village of Warwick, Orange county, N. Y., nine miles from the Chester Depot on the N. Y. & Erie R. R., whence a stage runs daily to Warwick. The buildings are new and commodious, and he Institute possesses a new Scientific and Philosophical Apparatus, and a well selected Library.

Good board can be obtained under the supervision of the teachers on very reasonable terms.

For terms of Tuition, or other particulars, apply to the Principal, or to the President or Secretary of the Board of Trustees.

Wm. L. Benedict, Sec'y. JAS. B. WHEELER, President.

au26-2t$

THE MISSES SEDGWICK respectfully inform their friends and the public that their Boarding and Day School will reopen on Monday the 4th of September, at No. 41 Ninth street.

au26-4t$

PUDNEY & RUSSELL, BOOK & JOB PRINTERS, would respectfully announce to their friends of the Church and the public generally, that they are prepared to execute all kinds of Book and Job Printing in a style and at a price not to be surpassed by any other office. All kinds of Job Work, such as Checks, Notes, Drafts, Bill Heads, Bills of Lading, Circulars, Cards, Handbills, Bills of Exchange, Notices of Protest, Deeds and Mortgages, Policies of Insurance, Druggists' Labels, &c, will receive their personal supervision.

Heads of Schools and Seminaries at a distance, who require reports and catalogues printed, will, by sending their copy and directions, have the same care and attention paid them, as if personally present.

Lectures and Sermons for clergymen got up in beautiful style, on type and paper made expressly for the purpose. Specimens sent to any address if required. au26-3m

PIANOS.—T. Gilbert & Co's Premium Pianos, with or without the Æolian. No article of American manufacture has received such universal commendation from the press throughout the civilized world as these celebrated Pianos. Gilbert's Boudoir Pianos. Horace Waters' Pianos, for power, purity and richness of tone, and elasticity of touch, they challenge comparison with those of any other make. Hallett & Cumston's Pianos, of the old firm of Hallett & Co Jacob Chickering's Pianos. All of the above celebrated Pianos can be found only at the great Music Establishment of Horace Waters, No. 333 Broadway.

Melodeons.

S. D. & H. W. Smith's celebrated Melodeons. The wonderful perfection to which Messrs. Smith have brought their well known Melodeons, places them far in advance of those of all other makers, in every desireable quality of tone and finish. Being tuned in the equal temperament, the same as the Organ and Piano, they are a delightful instrument to perform upon, and are the only ones so tuned. Prices from $60 to $150. Melodeons of all other styles and prices. Second-hand Pianos at great bargains; prices from $40 to $175. Every instrument warranted.

Music.

The largest and best selected catalogue of sheet music and musical productions, both European and American, in the United States.

Music sent by mail post paid.

aug26-3m HORACE WATERS, 333 Broadway.

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19-3m

CROTON MILLS, 201 Cherry street, corner of Pike street, New York.

At this establishment is manufactured Croton (Extra Genessee), SELF-RAISING, and Graham Flour. Rye and Buckwheat Flour, White and Yellow Indian Meal, Wheaten Grits, Hominy, Macaroni, Vermicelli, and FARINA.

The above articles are *fresh* every day, and always made of the *best material* to be got in the market, and can be had of all respectable grocers in New York and neighbouring cities.

N. B. The proprietors would call special attention to their *Farina*. It is not only the *cheapest* but the *purest* and *most wholesome* article now before the public for table use as a *dessert*, and nothing to exceed it for invalids and children—arrowroot not excepted, which costs from 6 to 7 times as much. au19-3m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.

m11-1y JOSEPH CAHN, 58 Dey street, New York.

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered. Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn je3-1y

REMOVAL.—Fine Clothing!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. **401** Broadway, corner of Walker street.

Furnishing Goods of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10-3m

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15-1y

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c, &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs Stanford & Swords, the P. E. Sunday School Union, &c.

Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10-3m

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. **523** Sixth Avenue, between 31st and 32d streets, N. Y.

N. B. Ornaments sent to all parts of the Union. jy1-6m

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15-1y GEO. E. MENDUM, 18 Wall street.

G. A. HUNTER, MERCHANT TAILOR, **390** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B Every article made to order, at the shortest notice, and in a superior manner.

Gents' Furnishing Goods je3-1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. **57** Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.

All orders will be punctually attended to. m18 6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f11-1y BARRETT, NEPHEWS & CO.

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, **51** Canal street, is now receiving in store his first shipment of French and English Mantles for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of Embroideries, Silk applique and Chantilly lace mantles at from $6 upwards. GEO. BRODIE,

my20-3m 51 Canal and 63 Lispenard streets, N. Y.

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.

Furs altered to any shape. au19-1y

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately Papered, or Decorated in Fresco, Marble, or Woods, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. ap1-6m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5-1y No. 120 Bleecker street corner Wooster street

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the *"Curiosity Shop of all Nations,"* "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

Fancy Goods Department.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

Reticule Department.

Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the *"American Institute" at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs. Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous *"Rag Doll," Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.

This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c

Baby-Jumper Department.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the *"Emporium"* pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the *"Great London Exhibition."*

f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'Orsay's Waterproof Fresco. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have some thing durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. Morrell, 12 Grand street, cor. North First.
J. S. Burr, 129 South Ninth street.
William Ferris, 373 Grand street.
Samuel Groves, 12 South Ninth street.

"I concur in the above.—Elbert S. Porter, Pastor of the church."

All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under Wilder's and Rich's Patents:

Messrs. Stearns & Marvin, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

Alexander Montgomery, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. je24-3m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854............105,400 feet.
Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853............108.400 feet.
1854............ 90,600 feet.
Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.

W. C. VANDEWATER. R HEASLEY.

Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.

☞ All orders punctually attended to. au12-1y

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

PUBLICATIONS.

PUBLISHED THIS DAY, CHRISTOPHER NORTH'S great work, THE NOCTES AMBROSIANÆ. By Prof. Wilson, J. G. Lockhart, James Hogg, and Dr. Maginn. Edited, with Memoirs and Notes, by Dr. R. Shelton Mackenzie. In 5 vols. Price $5.

CONTENTS

Vol. I. Portrait of Prof. Wilson (engraved on steel); History of Blackwood's Magazine; Christopher in the Tent; The Chaldee Manuscript; and Noctes from August 1819, to August 1824.

Vol. II. Engraved fac simile of a Manuscript page of the Noctes in Wilson's handwriting; A Memoir of Prof. Wilson; and Noctes from November 1824. to July 1827.

Vol. III. Portrait and Memoir of Lockhart; Noctes from January 1828, to April 1830.

Vol. IV. Portrait and Memoir of Hogg; Noctes from May 1830, to November 1831.

Vol. V. Portrait and Memoir of Dr. Maginn; Noctes from February 1832, to February 1835; with a copious Index to the whole work embracing over three thousand references to subjects.

au26-2t J. S. REDFIELD, 110 and 112 Nassau street, N. Y.

"A Novel which bears the impress of True Genius."—A New Novel by Miss Sewell—D. APPLETON & CO., 346 and 348 Broadway, have just published KATHERINE ASHTON, by the author of "Amy Herbert," "Gertrude," &c. 2 vols., 12mo. Paper covers $1; Cloth $1 50.

OPINIONS OF THE PRESS.

We know not where we will find purer morals, or more valuable "life-philosophy" than in the pages of Miss Sewell.—*Savannah Georgian.*

The style and character of Miss Sewell's writing are too well known to the reading public to need commendation. The present volume will only add to her reputation as an authoress.—*Albany Transcript.*

This novel is admirably calculated to inculcate refined moral and religious sentiments.—*Boston Herald.*

The interest of the story is well sustained throughout, and it is altogether one of the pleasantest books of the season.—*Syracuse Standard.*

Those who have read the former works of this writer, will welcome the appearance of this; it is equal to the best of her preceding novels.—*Savannah Republican.*

Noble, beautiful, selfish, hard, and ugly characters appear in it, and each is so drawn as to be felt and estimated as it deserves.—*Commonwealth.*

A republication of a good English novel. It teaches self-control, charity, and a true estimation of life, by the interesting history of a young girl.—*Hartford Courant.*

Katherine Ashton will enhance the reputation already attained, the story and the moral being equally commendable.—*Buffalo Courier.*

Like all its predecessors, Katherine Ashton bears the impress of genius, consecrated to the noblest purposes, and should find a welcome in every family circle.—*Banner of the Cross.*

No one can be injured by books like this; a great many must be benefitted. Few authors have sent so many faultless writings to the press as she has done.—*Worcester Palladium.*

The *self denial* of the Christian life, in its application to common scenes and circumstances, is happily illustrated in the example of Katherine Ashton, in which there is much to admire and imitate.—*Southern Churchman.*

Her present work is an interesting tale of English country life, is written with her usual ability, and is quite free from any offensive parade of her own theological tenets.—*Boston Traveller.*

The field in which Miss Sewell labours, seems to be exhaustless, and to yield always a beautiful and a valuable harvest.—*Troy Daily Budget.*

D. Appleton & Co. have recently published the following interesting works by the same author.

THE EXPERIENCE OF LIFE. 1 vol., 12mo. Paper 50 cents; cloth, 75 cents.

THE EARL'S DAUGHTER. 1 vol., 12mo. Paper, 50 cents; cloth, 75 cents.

GERTRUDE: A Tale. 1 vol 12mo. Paper, 50 cents; cloth 75 cents.

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A JOURNAL KEPT DURING A SUMMER TOUR. 1 vol. Cloth $1 00.

WALTER LORIMER AND OTHER TALES. Cloth, 75 cents.

THE CHILD'S FIRST HISTORY OF ROME. 50 cents.

THE CHILD'S FIRST HISTORY OF GREECE. 63 cents.

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